

AMERICA

A CATHOLIC REVIEW OF THE WEEK

AUGUST 3, 1940

WHO'S WHO

JOSEPH G. MILES sent his article in early April, before the threat descended directly on England. Publication was delayed until we could secure from him certain verifications. Though war hovers over England, the work of the League flourishes, and the need for it is all the greater. The founders of the League for God prefer to remain unknown; exception was made for Mr. Miles, as the writer. His associates, in addition to the clerical director, are a cotton broker, a revenue officer, an accountant and a stockbroker. We refer the reader to the Comment page, and some practical suggestions. . . . JOHN C. LECLAIR spots complications in internations' affairs. His two specialized areas are Latin America and the Chinese-Japanese East, though he offers views on other sections of the globe. He is a frequent contributor to periodicals interested in world events, and syndicates a weekly column. . . . JOHN LAFARGE had also plotted an article on Latin America; his views supplement those of Mr. LeClair. . . . THOMAS R. LYNCH is a Los Angeles attorney who writes in the leisure remaining after he settles the problems of six children. He hopes that he has not "given the impression that Catholics are hereabouts ostracized from society." . . . BERNARD H. FITZPATRICK concludes his series of three articles (May 11, July 20) on the National Labor Relations Board. . . . JAMES J. DALY is a member of the faculty of the University of Detroit. More about him will be found in the last Comment. Father Daly is to be congratulated for his keen analysis of the spurious list of books adopted by Mr. Adler.

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COMMENT

MOST timely and reassuring is the prompt action of the Administrative Board of the National Catholic Welfare Conference in setting up a Bishops' Committee for Refugee Children to look after the interests of the Catholic children. They may be expected in this country not only from England, but from other countries whose children are now refugees in England. A plea for the same was sent by Cardinal Hinsley and the Bishops of England. The Bishops' Committee will cooperate closely with the United States Committee for the Care of Refugee Children, which defrays transportation and refers all Catholic children to the Bishops' Committee. The latter is composed of Bishop LeBlond of St. Joseph, Mo., Bishop Alter of Toledo and Bishop Edwin V. O'Hara of Kansas City. Catholics interested in providing homes for refugee children are told to get in touch with their local Diocesan Director of Catholic Charities. The Directors have been asked to cooperate in the working out of technical problems. It is of incalculable importance for the future of the Church in this country and abroad that these children fall into the right hands and receive in this country the best sort of training in Catholic teaching and Catholic practice. The charity and zeal of American Catholics should write a page in happy contrast to the grim story of the Catholic refugee children from Spain.

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WHILE we advocate measures to take care of the refugee children coming to the United States, we are seriously concerned about the manner of their coming. It is demanded, in England and by powerful American interests, that the United States should send American ships to evacuate these children. Should an American ship be attacked or sunk, on such a mission, the American entry into the war would be almost certain—the end, we surmise, intended by those making the demand. Meanwhile, Canada is willing to receive the children from England; ships are available, but the children are not being sent. Moreover, British ships are arriving in American ports, but no children are aboard. The problem of transporting the children from the war area is that of England; the care of the children in our peace area is one that we gladly assume.

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THE PROSPECT of the recent Ford-McDonnell wedding in New York gave the *Walther League Messenger* (a Lutheran publication) for May, an opportunity to warn its youth: *Don't Marry Outside the Church!* It is striking to note that this warning means simply don't marry Catholics—apparently, the differences between Lutherans and the other Protestant sects offer no real barrier to marriage. Union with a Catholic, however, is con-

sidered a crucial jeopardizing of the Lutheran faith. While we might consider this a bit of praise, left-handed, but none the less complimentary to the strength of the Catholic party's faith, quotations from letters in the article show all too clearly that there is frequently a weak-kneed readiness in the Catholic party to compromise. Phrases that startle us abound: "For the past one-and-a-half years, I have gone to his church one Sunday and the following Sunday have taken the baby to my Church"; "he says we could be married by a priest and sign their papers and still bring the children up as I please"; "my future husband then promised that if I would consent to be married before a priest and sign the paper, the children could be brought up in my faith"; "we promised each other that the children were to be neutral and choose their own religion." Our Lutheran friends, looking at this problem from their own angle, naturally enough, suggest as a remedy that promises be exacted from the Catholic party that the Lutheran faith will be respected, that the marriage will be performed and all children be brought up in that church. This stand is not surprising, as the Lutherans have always been the most rigid and logical of all the Protestant sects. They do, indeed, pay a compliment to our Catholic logic in copying it to face what to them is a danger. And their stand is, in a sense, welcome to us, for it may perhaps serve to convince our Catholic youth that marriage with Protestants is simply not to be contemplated. It may help to foster in them the attitude recommended by Rev. Daniel A. Lord, S.J., in his excellent *Marry Your Own*, namely that we should not even consider the possibility of falling in love with Protestants, no more than with the Queen of Sheba—a good girl, no doubt, but just not for me.

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WISE men utilize suggestions, even when unsolicited. The story is told that Paul Claudel, poet and ambassador, was reported to be fatally ill. Happily for all concerned, the report was false; but a sympathetic if not over-tactful friend wired him: DISTRESSED LEARN YOU ARE DYING KINDLY REMEMBER ME WHEN YOU REACH HEAVEN. Mr. Claudel wired back: THANKS FOR SUGGESTION WILL MAKE KNOT IN MY SHROUD. These Twain found the news grossly exaggerated.

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RECENTLY, Governor Baldwin, of Connecticut, made a suggestion, putting it in the form of a public proclamation that was read on Sunday in the churches of that commonwealth. He urged the people of Connecticut, who are of many and varied national origins, not to fight the European war at

home. We all have to live together, he reminds his fellow-citizens, and if we start arguing the war among one another, there is no telling where it will wind up. A man of British origin, he specifies, and one of German extraction should refrain from belaboring one another with their opinions. This is a good suggestion for hot weather; it is good for all weathers. It is likewise, as the Governor also indicates, a Christian suggestion. We can accompany our prayers for peace by the practice of peace among ourselves.

SPEAKING of Connecticut and of hot weather raises a question which might be furthered toward solution one of these long afternoons upon the beaches. In days when people's wants are so completely standardized, how is it that the inhabitants of certain large and populous States in the Union can submit without a murmur or even a passing thought to a deprivation of prerogatives enjoyed by most of their neighbors? No enumerator, no statistician, can possibly total up the innumerable occasions upon which the people of New York speak of themselves as New Yorkers, those of Vermont as Vermonters, those of Virginia, Maryland, Missouri, California, Oregon as Virginians, Marylanders, Missourians, Californians, Oregonians, and thus *ad lib* through the nation. But there is no such designation for the population of Massachusetts, Connecticut or of the State of Maine. We are not sure about New Hampshire and Delaware; but New Hampshire and Delaware sound strange to our ears. In Massachusetts, of course, the Gordian knot is cut by the all-embracing term, Bostonian. What is not Bostonian can be handled under the Berkshires and Cape Cod. But why should there not be a Connecticutian; or just a Connecticut? Perhaps the next Governor one of these days will give us a proclamation on this very topic.

EMPHASIS is placed on the article by Joseph G. Miles, *God on the Doorsteps—A Little Work in Great Britain*. News of this tremendous apostolate had come to us by way of vague rumors. We were impressed and aroused by the idea, and sought exact information as to how the League for God could be put into operation in the United States. We were thinking of an organization in the high-powered American big-business way. But Mr. Miles and his anonymous associates believe that that is not the way to accomplish the most lasting good. They look on this apostolate as an intensely personal one, as a work that must spread through person to person, slowly and inconspicuously. It is, furthermore, in their belief, a work in which the directors deal directly with each distributor of the leaflets. They have, however, conceded AMERICA the right to publish in the United States the leaflets distributed in England. These will be issued in the *Catholic Mind* for September, and thereafter will be available in four-page sheets. Communications on the League for God may be sent to our office, but with the understanding that they will

be forwarded to Mr. Miles and his associates in England.

MEXICO simmers, awaiting the final show-down on the results of the July election. Almazan claims, and undoubtedly polled, a greater vote than Camacho; but Camacho has the Government juggernaut to aid him. Rather, he thought he had it. Mexico is, apparently, at last awakening and throwing off the chains of Communist slavery. The Syndicate of Mexican Mine Workers, one of the strongest of the labor unions, the Railroad Workers' Syndicate, powerful and well-knit, together with some smaller unions are reported to have broken away from the C.T.M. (Mexican Confederation of Labor), heretofore ruled by the Communist chief, Lombardo Toledano. The unions, under the leadership of Alfredo Navarrete, seek to free their unions of Communism, subversive radicalism, and political as well as governmental domination. This new development in labor circles is in line with the social revolution that is striving to oust Cárdenas, Camacho and their junta, and to bring back liberty and justice under Almazan.

FELICITATIONS, together with long-term admiration and affection, are offered to James J. Daly, S.J. On July 23, he completed his first fifty years as a member of the Society of Jesus. Everyone who has heard this item has been mildly shocked. Everyone who knows Father Daly, who looks on his kindly yet sharply-etched features, who listens to his keen, thoughtful, urbane conversations, who reads his articles and books, has calculated that he should be celebrating his fiftieth birthday, rather than his fiftieth year as a Jesuit. This week, for example, we publish his deft, amusing yet satirical, observations on Mortimer Adler's list of Great Books. We think that it is a masterly handling, in short space, of a very vast topic. While Dr. Adler knows *How to Read a Book*, Father Daly knows better *What Book to Read*. Then, there is the very latest book of Father Daly himself, just published this anniversary month. Who better than he could write on the topic: *The Jesuits in Focus*? He has been one of them, studied them, lived with him, and still survives after fifty years of them. Away back in 1909, when AMERICA first came fresh to the American educated public, Father Daly was considered as an Associate Editor on the pioneer Staff. His coming was delayed, however, until later that same year, when he was named the first Literary Editor. He has had three successors: the gentle genius, Walter Dwight; the present Editor-in-Chief, who was booted upstairs; and the universally-known incumbent, Leonard Feeney. Father Daly admired all his successors, as all of his successors recognized his preeminence in literature. Who can tell? When he becomes a little older in the Society of Jesus, he may become an Editor again. Until then, we congratulate our former Associate, in the name of all our readers, on his fiftieth anniversary, and wish him many more.

LATIN-AMERICAN SUBSIDIES HAVE ONLY A LIMITED VALUE

JOHN C. LECLAIR

IN an atmosphere of intrigue, suspicion, and mutual distrust—of rumors that pressure from various sources has been brought to bear upon its delegates to jeopardize the possible success of the meeting, and claims that Washington seeks to set up a protectorate—the Havana Conference got under way.

The proceedings of the meeting will doubtless be productive of much interest. But, from the viewpoint of its effect on the American purse, the most important, if not pernicious, of the items slated to be considered is contained in the proposal either for a \$2,000,000,000 Inter-American Export Corporation or for loans through the Export-Import Bank, which will undertake the purchase of the surplus products of the lands to the south. The object is to prevent further bartering arrangements on the part of these countries with the totalitarian governments, with a consequent increase, it is expected, in the ideological and political prestige of the latter in those areas.

It is carefully explained that the United States will merely serve as the bargaining medium through which all the products of this hemisphere will be marketed to the rest of the world. It can readily be surmised, however, that our responsibility in that respect is going to leave us with a considerable residue of the materials thus purchased. Even the most ardent supporters of the plan admit that this might entail a possible loss to this country of some \$500,000,000 a year.

In justification of the proposal and its cost as a defense measure, it is contended that recent upheavals in Europe have clearly demonstrated that economic domination has been inevitably followed by political control—in many instances paving the way for actual occupation. Therefore, so runs the argument, in the lands to the south, which are confronted with an ever-present need for disposal of raw materials, and correction thereby of successive unfavorable trade balances which heretofore have placed their financial structures in jeopardy, there is considerable danger of unfriendly ideological penetration unless the United States initiates measures which will guarantee economic outlets in lieu of barter.

This is, as indicated, the most recent of the plans for insuring the support of the Latin-American countries. There have been others in the past, such as direct loans and subsidies to the governments of these lands for currency stabilization and other

purposes; the suggested suspension of tariff restrictions against the sale of their products in this country; proposals for the intensive cultivation and production in the lands to the south of raw materials of a non-competitive character for sale here. Finally, the Inter-American Bank has been formed, concerning the operations of which there has been a considerable amount of mystery since May 10 last, the date of its publicized inauguration.

It is of interest to note that all of these proposals have this in common. They provide for measures by which this country will subsidize, or pump-prime, the governments of these lands. This situation which, while naturally acceptable to most of them, has been shown in the past to be of doubtful value in terms of their permanent welfare. Moreover, they indicate that our Government has apparently accepted as a foregone conclusion that the friendship of the Latin-American countries must be purchased. Such a point of view, while it is an interesting commentary from the psychological angle on our previous relations with these countries, apparently does not take into consideration the possibility that they might find the leadership of the United States preferable to the possible loss or curtailment of sovereignty under totalitarian influence. Nor does this view appear to envisage the possibility that their willingness to accept loans, credits, and other aids from us might be matched by an equal willingness to have recourse to the offers of the various groups against which an attempt is now being made to set up safeguards.

Unquestionably, although there is little doubt but that, as in the past, the governments of certain Latin-American countries particularly will hasten to avail themselves of this or any other largess on our part, our policy leaves much to be desired in terms of good sound sense and a practical understanding of the situation. Political subsidies—call them loans and credits with an implied expectation of repayment if you will—are of doubtful value in keeping countries "in line" politically or ideologically.

We see every evidence of this in the failure of French policy in Central Europe, where during the post-War years billions of francs were advanced as part of a definite governmental political strategy to maintain Poland, Czecho-Slovakia, Rumania and Yugoslavia as bulwarks against Germany. Moreover, the governments of these countries were, with one exception, post-War creations whose very exis-

tence was due to the part played by France in the defeat of the Central Powers. Yet, although the claim of France on their loyalties was twofold, the plan failed completely.

In contrast, the position of this country *vis à vis* the governments of Latin America is predicated on a not-too-friendly relationship of over a century. In the course of this period there have been numerous incidents, as they see it, of aggression on our part, as a result of which we have risen to power and affluence through devious methods of economic exploitation and political subordination. Too many Latin Americans consider the Monroe Doctrine and its corollaries, Pan-Americanism and the Good Neighbor Policy, merely a pious façade behind which the Colossus of the North has screened the exploitations of its neighbors.

If this were clearly understood, the recent speech of President Vargas of Brazil would not have caused the editorial surprise it did. The enunciation of statist ideology and ironic references to the futility of democratic rule were not indicative so much of any interest in espousing the cause of European totalitarian influences (except as they could be adapted to the maintenance of his own position), as strategically aimed at playing up American fears of the possibility of such a rapprochement and the consequent advantages.

There is also the added factor, which must be kept in mind not only in the case of Brazil but with regard to the set-up of all the American Republics, that their form of government more closely approximates that of European autocratic dictatorship than it does our own. The Vargas regime is supported by the army, and in the other Latin-American Republics the governments, whatever their outward profession of democratic faith, represent in general minority clique or junta control. It might be added that this condition is inevitable in view of the general illiteracy and backwardness of the majority of the people inhabiting these lands.

Unquestionably, the situation in Latin America warrants serious consideration and study, particularly at the present time. Possibly it might be said with truth that a more equitable adjustment of disputes and differences in the past might have precluded the uncertainty of the present. It might also have prevented the fiasco of the Eighth Pan American Conference at Lima in 1938, the first since that held at Montevideo in 1933, during which period the totalitarian states, particularly Germany, had become strong factors in world politics. During the intervening five-year span the Fascist states had reached out economic and political tentacles to Latin America. This activity was hesitant at first, but, following the Lima Conference, and up to the beginnings of the present conflict, it proceeded at an accelerated pace, when it became apparent that this country had no monopoly on the sympathies and support of the Latin governments.

Obviously, present and past practices of buying the good will of the Latin-American countries are the product of a short-sighted lack of understanding of the actual situation in these areas. Moreover, in the present plan, there is no guarantee, as the

Latin-American Governments undoubtedly well realize, that subsequent administrations in this country will find it expedient to continue these subsidies. Nor is there any assurance that, functioning as the middleman of the Cartel, we can dispose of the entire surplus output of the Latin-American countries, or yearly absorb the financial losses entailed by our failure to do so.

Finally, the entire procedure as proposed is unilateral. Many of the Republics to the south are not particularly enthusiastic. The Argentine Government, economically the most powerful of the Latin-American States, has already indicated that it is opposed to the plan. In part this is based on opposition to any move in which the United States undertakes to essay a dominant rôle, with the implied subordination of Argentina to the level of the other Republics. Furthermore, most of the countries expect continued commerce and trade with Europe after the war, even with a Fascist Europe and on a barter basis, and there are rumored ambitions on the part of Argentina of establishing an economic orbit of her own in South America. According to reports, this bloc, now quietly being set up through treaties already signed and an economic conference soon to be held, contemplates the inclusion of Bolivia, Paraguay, Uruguay and Brazil, as preferred Argentine markets and sources of raw materials.

With regard to our position in this respect certain conclusions are inescapable. It is very praiseworthy to claim that something must be done, but it is of doubtful value to seize upon any semblance of a plan without due consideration of its feasibility. Furthermore, apart from our ability to continue to finance this proposed American Cartel, or to subsidize permanently the Governments of Latin America, there is even no guarantee, should the sympathies of the people of these areas lean toward alienisms and ideologies, that we could do anything about it unless we had recourse to armed force. Certainly, we cannot bring about their permanent intellectual insulation. Trade agreements are no barriers to ideas.

On the other hand, we can stand on the Monroe Doctrine and its implications. We can inform the Latin-American countries that, should they believe their sovereignty threatened and desire military aid, we are ready to furnish it. We can use the tremendous sums it is now proposed to allocate to the accomplishment of this and other plans, for American armaments and defense against all eventualities, while indicating to all European powers with territorial ambitions in Latin America that we will challenge any attempt to realize those ambitions. Finally, we can move immediately to the settlement of any outstanding differences with our Latin-American neighbors, such as the Mexican Oil question, as soon as possible, making such concessions as will indicate our willingness to recognize their right to equality with us.

Beyond that we can logically and sensibly attempt no more, and to expect to purchase their loyalty as planned constitutes a complete misunderstanding of the situation, a waste of money—in fine, sheer folly.

GOD ON THE DOORSTEPS— A LITTLE WORK IN GREAT BRITAIN

JOSEPH G. MILES

EIGHT HUNDRED years ago a man of Assisi went round the countryside begging for stones to rebuild a ruined church. He was going to do it single-handed. Someone, he felt, must do the job and, failing a better workman, he would do it himself. That man completely changed the whole face of medieval Europe and after him came a great army of men, cheerfully refusing bread but begging for stones. Some of them came to England and built their stones into preaching crosses in our market places, but today, most of them are ruins.

I am dealing in this article with another company of "near-bankrupts," who are begging for the means to rebuild those crosses; to throw down the monstrous indecency of the Golden Calf, and to bring back God to men in their market places and their homes. Possibly, Saint Francis of Assisi would (and does) chuckle to watch us, but there can be no doubt at all that were he in England now he would be at our side. The whole venture is as "crazy" as his visit to the Saracens! It has happened something like this.

Just over twelve months ago, a priest and four laymen founded in England an organization called "The League for God." The priest was a curate in a busy parish. The laymen were all of the "working" class, finding the problem of earning a living a pretty big one. At the beginning, there was not even a ghost of an organization and even less spare cash; nothing more than an idea.

From that jumping-off point, and in fifteen months, the League has distributed, in all parts of Great Britain, nearly two million free leaflets, dealing with the proofs of the existence of God. They have gone to "all sorts and conditions of men." We are printing now 70,000 leaflets each month and only our shortage (chronic) of funds prevents us from printing and distributing ten times as many.

The priest has been specially released from parochial duties by his Bishop to direct this work. To provide living accommodation for the priest and to serve as its headquarters, the League recently rented a house. When he went into the house, the priest had not even a bed to sleep on until somebody gave us one. Four chairs were bought from a junk man for a shilling each—total cost, in American currency, something under a dollar—and most of the other furnishings of the house have been second-hand bargains picked up in the same way.

Looking back on it, as dispassionately as possible, the last year or so has been one of astounding

events. The work has spread in a fashion we had never thought possible. It still spreads at a rate which would make us despair of keeping up with it, had we not seen the things we have seen.

Yet this embarrassing success is not really difficult to explain. What it amounts to is that we have discovered something we had not previously suspected. We have discovered that non-Catholics in modern, materialist, near-atheistic England, in their heart of hearts, are *not* indifferent to God.

Outwardly, the problem is one of gross irreligion plus downright indifference. Outwardly (and the word is important) our fellow countrymen just do not care about God. Except for the Catholic schools, education is completely secular and materialistic. Of the non-Catholic population, less than five per cent go regularly to any Church. The whole atmosphere in which people work and eat and sleep is atheistic in implication if not in absolute fact. Upon this indifference are directed the activities of the numerous Communist and quasi-Communist agencies which devote their energies to killing the very idea of God in the minds of our people. To recall the people of England to God sounds quite a tough proposition!

Yet, just before the League started, the four of us had an interesting and enlightening experience. We live in an industrial town in the north of England and, when we heard that it was proposed to hold an anti-God congress in London, we decided to organize a house to house canvass, irrespective of the beliefs (or lack of beliefs) of the inhabitants. We invited all adults to sign a protest against the holding of such a congress, so that we could forward that protest to the Home Secretary.

We were amazed at the reception we got, especially among the poor. Some people, of course, did set the dog on us, but the vast majority welcomed us readily.

The terrible tragedy of England is that its people have grown shy of God. We found them not merely willing to listen to us talking about God but almost passionately interested in what we had to say. We found a people starved for God—though they themselves in many cases only faintly suspected it. The Reformation and the consequent discrediting of religion in England had robbed them of God, but they were extraordinarily anxious to meet Him again, once He came their way.

It was overwhelmingly obvious to us that, as Catholics, we just had to do something about it.

Here was a foreign mission right on our own threshold.

We took our problem to the priest who is now Clerical Director of the League. We argued that these people had long lost the habit of church-going; that they would not even bother to listen to a street corner speaker talking about God. We saw, quite clearly, that we had to take God to them. But how? None of us had any money; none of us had much spare time.

The priest put it to us. "You've got to write a series of leaflets," he said. "Write them very simply, in your own words, explaining the existence of God and all that follows from it. You've got to print them and distribute them in every house in the country. Produce one a month, each following logically on the last so that the argument is cumulative in its effect."

A tall order, but we began. Those leaflets were written by one of the four men. They were submitted to the priest for approval and they were printed. We put the work under the patronage of the Little Flower and told her we wanted the money to cover the cost of printing 20,000 copies of the first leaflet. In came the cash with a speed that made us gape! We are now publishing our sixteenth leaflet and it will go to every corner of the British Isles.

We try to make the leaflets into "eye-catchers" so that people become interested in spite of themselves; so that they are reading about God almost before they know it: *Have you ever wondered . . . ; A Toy Engine . . . ; We all look forward . . . ; Ten Tin Soldiers . . .* These are some examples of the titles of our leaflets. We reckon that people have to be very blasé indeed if they are not immediately attracted to read a leaflet staring up at them from the doorstep, and bearing that sort of a title, boldly printed.

Thus the League for God started its work. That idea of a leaflet in every home in the country once a month is no longer a lunatic dream. We can see it coming nearer and (to be honest) we rather dread the colossal work it is going to bring with it.

The League has three main points in its program: Prayer; Work; Sacrifice.

To tell a man or woman that they must work for the "conversion of England" is to offer them an ideal that is too abstract. The unit is too big. But, tell them that they should do something to convert the people in the ten houses on either side of their own, and the unit is changed completely: the thing becomes at least a possibility; something obviously worth working for.

So we ask our members, first of all, to make a "spiritual adoption" of a certain number of homes round about their own and to pray for the people in *those* homes. We ask them to offer their Rosaries, Masses and Holy Communion for the folk they have adopted, so that they may be preserved from godlessness and find their way back into the Church. More than anything else it is this which has made the League for God successful.

Prayer, prayer and more prayer; prayer all the time. That, under God, is why the League has re-

ceived such a warm welcome from people as diverse as the Cardinal Archbishop of Westminster and the ex-atheist of a Yorkshire town who is now under instruction as a result (humanly speaking) of reading the League leaflets.

Then there is work. The ordinary members of the League are asked to put one leaflet a month on the doorstep of each of the homes they have adopted. There is no question of arguing with the people who live there. The task is just to deliver the monthly leaflet. As month succeeds month, a solid body of Catholic teaching about God is being brought to the notice of our fellow countrymen. We know that many who had never thought about God are thinking about Him now; many whose ideas about Him were all muddled and involved now see Him more clearly; many more who had grown cold in His service are regaining their contact with Him.

However, we are not interested in counting "scalps." We do the work, we say our prayers, and we leave the rest to God. Where we do know that good has been done we are grateful for the knowledge, but we do not judge our success by such signs.

We get our leaflet "distributors" as and where we can, and it is truly extraordinary how they come along. We have never seen the vast majority of them.

We ask our distributors to pay for the cost of the leaflets they distribute. We make no profit on supplying them. In fact, where we have to mail small quantities we are frequently out of pocket on the deal. The distributors make the sacrifice of time and cash, and thus fulfil the principles of the League: Prayer; Work; Sacrifice.

So far as the recipients are concerned, the leaflets are free. Sometimes we get special calls for large quantities and these we cannot refuse. Substantial supplies go regularly to troopships, and to Naval and Air Force stations. We ask no one to pay for leaflets who cannot do so, but we find by a sort of crazy account-keeping that most leaflets are paid for somehow or other. Nevertheless, we are always in debt; always on the very verge of bankruptcy . . . but never quite bankrupt!

To sum up: we know that our fellow countrymen are shy of God; that in many instances, the disregard of God is just a mask to hide a wistful fear of Something that is extraordinarily attractive if only it could be offered directly to them. We feel that we *must* try to get over that barrier. We *must* try to bring England back to God, by taking God into the homes of the people. We ask from our "distributors" the maximum of prayer, a little work, and a little sacrifice.

We are satisfied to know that something, at least, is being done to feed a people who have been starved of God for three hundred years and to know that Bishops and priests all over the country, from the Cardinal and the Apostolic Delegate downward, have blessed our work and are praying for it. May we ask that those who read this article will help us with their prayers, too, that in this country there may soon be a return to "one fold and one shepherd."

BALANCE THE SLATE AND GET THE VOTES

THOMAS R. LYNCH

THE POLITICIANS, in arranging their slate, sometimes decide: "We will nominate a Catholic (or a Jew, or both a Catholic and a Jew) in order to balance the ticket." Where this frank language is used, the mass of voters are reconciled to the assumption that these two groups are somehow different from each other, as they are from the Nordic majority. It is assumed that the members of either group will be resentful on election day if they fail to find the names of their brethren on the ticket in something near the proportion that the group bears to the total electorate.

According to the accepted American legends and traditions, no racial or religious group, as such, is entitled to political representation. But neither shall the people of these groups be scorned or excluded. It gets around to nearly the same thing.

In New York State, about thirty per cent of the people are those thought to be Catholics; about twenty per cent are those considered Jews; the remaining half, or thereabouts, of the whole population, is politically if not accurately classified as Protestant. Other groups, popularly segregated in New York and elsewhere, by reason of differences as to race and color, are accorded places in government through one shift or another. It is not a perfect system, but neither is it highly hypocritical. And it works to the near-satisfaction of most of the people.

Los Angeles county, in the southern section of California, is large in area. It includes the great, sprawling city of the same pious name, many smaller towns, much garden acreage, desert and mountain sides. It is the home of about two and one-half million people. In the national election of 1936, only nine States, in addition to California, cast a greater total vote than did this booming county. Though its growth has slowed down in recent years, the 1940 census will show it much more populous than it was ten years ago.

All of its citizens are permitted to vote: there is no poll-tax, and the fifty thousand Negroids get Northern States' privileges. Most of the unnaturalized Mexicans have been transported "south of the Border" since the depression began. Immigrants from the Orient are not citizens; and their American-born children are not yet a considerable voting number. Jews are about one hundred thousand in the county.

Probably one-seventh of the inhabitants of the City of Los Angeles are at least nominally Catholics (and that is how they are toted up for political reckonings); and of the whole county, probably one-tenth. The 1930 census found only five thousand natives of the Irish Free State in the City of

Angels; but there were over twelve thousand natives of Italy, over thirty thousand natives of Canada, and over thirty-two thousand natives of Great Britain and Northern Ireland. Yet the Church's membership is dominantly "Irish Catholic," gathered chiefly, as must be said of the entire community, from the farms, villages and towns of our Middle West.

No geographical unit of five hundred thousand-or-more people in the Western hemisphere is more Protestant in numbers and sentiment than is Los Angeles county. During the Ku Klux decade (1920-1930), Catholics, though unmolested in their persons, did not generally dare seek public office. In 1927, the Los Angeles Bar Association distributed leaflets recommending eight candidates favored by it for the city's Municipal Court, and making mention in every instance of the orthodoxy of the candidate as to Church and Lodge. At that time there was only one among the eighty-or-so Judges in the county who was a Catholic, and he was a Federal District Judge appointed by President Coolidge. In fact, there was then only one Catholic in the entire county holding any elective office, one of the county's fifteen assemblymen, representing a constituency largely Jewish.

During this decade, the unfortunate candidate for office in Southern California whose name appeared Irish, Spanish or Italian, was almost certain to outdo all of his rivals in publicizing his Protestantism. Of course the local bigotry reached its climax when Governor Smith dared aspire to the presidency. The Los Angeles *Times* led off as early as April 21, 1927, by dragging out the old Know-Nothing slogan: "Put none but Americans on guard tonight." Several leaders of the Church Brotherhood later insisted that "no Catholic should be President."

In that election of 1928, the "Democratic Party" electors were beaten by the "Republican-Prohibition Parties" electors by more than two to one in Los Angeles county. But four years later, the Roosevelt electors took sixty per cent of the county's two-parties' total. (The Republican-Prohibition alliance was evidently divorced, quietly and respectably, during this interval.) Irish names appeared on the 1932 ballot without any accompanying clamor of "I am a Protestant." Some of these who actually were Catholics were elected. Thus passed the Ku Klux era in Los Angeles county.

But if the people had forgotten their earlier prejudices, and the Bar Association had discontinued its references to the Church and Sunday school attendance of its candidates, the politicians remained a bit chary. To appointive office, Catholics were named with much reluctance, preference being extended to those whose names did not too plainly indicate their creed.

There was no hesitancy about selecting a Patrick Farrelly (names of persons in this article are fictitious) to any judicial or other office in San Francisco, a city half the size of Los Angeles but about one-third Catholic. But Patrick Farrelly of Southern California could be placed only if he made it more than plain that he belonged to no church

or regularly attended an accepted Protestant church. Now Southern California contains many churches that are not Catholic, Jewish or accepted Protestant. There are scores of Christian Science temples whose membership consists chiefly of old-line American intelligentsia. Their religion practically excludes them from public office. And the same is true of the communicants of many smaller sects.

What effect on populace and politicians had President Roosevelt's appointing to several of the highest Federal offices men whose very names proclaimed them Catholics and who uttered no disclaimer? In no section of California has there been any criticism whatever; not even from those clergymen who had so loudly denied the White House to any Catholic. The enormous Roosevelt following in Southern California (he carried Los Angeles county in 1936 against a team of Middle-western opponents by better than two to one) seemed to take the sensible view that the Farleys, Murphys and Kennedys, having supported the Roosevelt ticket, should share with the other New Dealers in the fruits of victory.

Oddly enough, though the Jews are only half as numerous as Catholics in the big city, they have never been quite so completely erased politically. Could this be because they have never offended by aspiring to high elective office? Or is the rather large number of Jews appointed to places of honor and trust in California due to their being more capable than their neighbors? The Gentile in the street is apt to reject such notions hurriedly and to point to the fact that the wealthy Jews of Hollywood and San Francisco usually contribute large sums for the election of our public officials.

A good proof of the superiority of the New York method of dealing with certain minorities in the political world is afforded by the grumbling over the "harmony" slate of delegates recently chosen (behind closed doors in a San Francisco hotel) to represent the Democrats of California at the National Convention in Chicago, and pledged to support President Roosevelt for renomination. Certain Catholics are objecting that there was no Irish Catholic among the twenty-four delegates from the southern section of the State. Actually there were two Catholics and a Jew among them, but you could not guess that from their names. The Irish names in the list are those of non-Catholics who were quite bitter in their opposition to Al Smith in 1928.

Certain other Democrats, some of them erstwhile citizens of Texas and Oklahoma, suspect that the delegation may be loaded with Jews and Catholics hiding behind Nordic names. "Let us have good representatives of these minorities in just proportion," say these fearful ones. "But let us know which is which, who is who and how come." No Trojan horses, no Fifth Columns for them.

Hollywood may have displaced Gotham as the arbiter of fashions sartorial. But not in political methods. This Protestant metropolis of the Americas will ere long be committed to New York's realism and "balancing the ticket."

THE LABOR BOARD VERSUS THE EMPLOYEE

BERNARD H. FITZPATRICK

SINCE Mr. Gilbert sometimes forced his meter, I take the liberty, or the license, of singing:

The employe whose rights the Board's 'judicating
Has nothing to do with the case.

Of what am I singing? Why, of the only known formal legal proceeding in which rights are taken away without any pretense of notice to the owners of the rights—the proceeding for the selection of collective bargaining agents before the National Labor Relations Board.

Roughly speaking, the National Labor Relations Act says that it gives to employes the "right" to bargain collectively through representatives chosen by the majority of employes in some proper unit. The Act also provides machinery for determining what the proper unit is and who is the choice of the majority in that unit. Part of that machinery is an "appropriate hearing upon due notice."

Now let us see how the Board actually administers that machinery. In the normal case some union appears before the Board and requests that it be certified as exclusive bargaining agent for some unit which it selects. The Board then calls in the employer. If the employer agrees that the union represents his employes and that the unit is proper, the Board certifies that union as bargaining agent. If the employer is "fussy," or if two unions are contesting, the Board may hold a formal hearing and take proof as to who should be included in, and who should be excluded from, the unit, and also as to who the representative is.

The latter question, frequently, is determined by "card comparison," that is, by the union exhibiting its signed membership applications (usually out of sight of the employer), the signatures of which are compared with known genuine signatures of the employes taken from the payroll records of the employer. If the employer or the opposing union insists, the Board will order an election to determine the representatives, and frequently the unit.

Lately, the Board has been accepting petitions filed by employers asking that the units and the representatives be certified to them. In those cases it follows the procedure I have just outlined, except that, necessarily, the union or unions are brought in after the employer's request is made. (Parenthetically, it should be here remarked that the original position of the Board in refusing to commence these proceedings at the request of the employer was the sound and wise position, as may be seen from the latter part of this article. However, the Board, by committing the utter absurdity of requiring the employer to bargain "at his peril" before certifying to him the extent of the unit and the identity of the representative, placed such an

unjust burden on the employer that public opinion forced the Board to shift to the present unsound policy. See previous article.)

Note that the parties to these proceedings fall into two classes:

1. The employer, whose interests are adverse to the employees.
2. The unions, whose interests are adverse to the employees.

Now before you take up your cudgel to do battle with me for that classification, take off the dark (you're-trying-to-run-my-business-for-me) glasses which you wear if you are pro-employer; or the rose-colored (union-is-always-for-the-worker's-best-interest) glasses which you wear if you are pro-labor and look at it realistically. You find:

1. The employer, unless indifferent, is either:
 - A. Opposing the selection by the employees of any union at all, or
 - B. Attempting to control the choice of the employees.
2. The union is either:
 - A. Trying to stop the employees from choosing any other union, or
 - B. Trying to stop the employees from refusing to bargain collectively.

I shall not be rambling too much if I observe that the right to bargain collectively includes the right *not* to bargain collectively. Paradoxically, the most important part of a right is often the right not to exercise the right. My right to sell my house is not of great value if I am forced to use it; it is much more valuable if I can use my right not to sell until the market favors me. A free sale invariably brings more than a forced sale. So my right to bargain collectively is enhanced in value if I can await the arrival of a satisfactory union, or of a time when my employer is about to pay a dividend. So that the union is trying to take from me a right of no small value—my right to say that it shall not represent me.

The only parties normally notified of these proceedings then, are the employer and the union, both of which are adverse to the working man. Lo! the poor employee stands outside the hearing room while inside wages a battle royal over—not the employer's right to select the employee's representative, nor yet the union's right to select itself as his representative—but over *his* right to select his representative.

Let's see what may be going on inside the hearing room. The union may be saying: "I'm not a company-dominated union." While the employer says: "Amen."

The employee may know that the boss owns the union "body and soul," but no one bothered to tell him that he had a right to come in and prove it. Or, he may know that the employees, as sometimes happens, are members of the union because the employer ordered them to join. The banners of the A. F. of L. or the C. I. O. are no guarantee that their membership in the plant has been honestly acquired without the coercion of the boss.

The union may be trying to include an employee who is a skilled craftsman in a unit with unskilled

laborers, and he may know that if this is done he will receive next to no attention when the bargain with the employer is driven; but no one has told him whether he is to be in or out of the unit. Contrariwise, he may be the only man of his craft in the employer's service, and exclusion from the unit will bar him from all collective bargaining; but he was not invited to the hearing.

The union may be saying: "There's no need of an election, every employee in the plant has signed our application cards—Here they are!" While the employer says: "I'm not interested in contesting the signatures on the cards."

The employee may know that ten per cent of the cards are forgeries, and fifty per cent more were executed by his fellow workers because they feared that if they did not sign they would either lose their jobs under a closed shop contract or, if they kept them, would be charged a large initiation fee.

In this latter connection some approximate figures on two cases may be stated to show what the actual choice of employees was as compared with their choice indicated by union application cards:

Case I. Employees	275
Signed union applications.....	210
Vote by secret ballot:	
For the union.....	75
For no union.....	200
Case II. Employees	110
Signed union applications for new union	92
Vote by secret ballot:	
For the new union.....	54
For the old union.....	51
For no union.....	1
Not voting	1

In Case II, among the signatures secured was that of the shop steward of the old union who was, when he signed his membership application in the new union, secretly attempting to negotiate a closed shop contract for the old union. Moral: an employee signs anything.

The employer may be saying, if he has brought the petition: "There is organizational activity in my plant. I must know with whom to bargain." The one union which the employer informed the Board about may be unwilling to mention other unions being organized in the plant. The employee may know that the employer has brought in his petition at this particular time because he knows that the union he mentioned to the Board has reached the limit of its organizing capacity, but the union which is the real threat to him has not had sufficient time to begin its organization.

All these questions, and more, are the subject of hearing before the Board. The form of the ballot: what names shall appear on it; the time and place of the election; the appointment of watchers at the polls; the qualifications of voters, are some of them.

But the man whose "rights" are at stake is not given so much as a notice on the plant bulletin board to enable him to protect his "rights." The employer, who has no right to determine the bargaining agents, is given a full hearing; the employee is not even consulted.

LET THE AMERICAS MEET IN THE OLD ARK

JOHN LAFARGE

NOT very pleasant reading is provided by John C. LeClair when he treats in this issue of the Pan American Conference at Havana. Nothing is lost, however, and much is gained by facing the facts. We want the loyalty of the Latin-American Republics; but we must know the price to be paid in cultural relations, even if the economic price they expect is far beyond our means.

This is not to say, categorically, that we cannot possibly come to a mutually profitable understanding with the Latin-American countries on the basis of commercial interchange or the basis of common defense. There may yet be a solution of this question. Or, if there be no complete solution, a partial one may be realized. Half a loaf is better than none. It would be better to have half of Latin America in a state of friendly cooperation with the United States than to have everyone turned against us.

Harsh truths have been said to us, all too late, as to the folly of our ways, psychologically as well as commercially, in dealing with our neighbors to the south. By understanding some of these truths and taking a leaf from our European brethren in their methods for gaining good will in Latin America, we may persuade them to swallow some of our economic medicine which, at present, they gag at. Perhaps; and let us give it all the benefit of the doubt. But if there is any certain plan for saving Pan Americanism from the impending wreck, we shall have to offer it a non-sinkable lifeboat. The only such lifeboat in sight is that two-thousand-year-old Ark entitled the Catholic Church.

The reason for this is something as obvious as the Empire State Building. The Latin Americans, as a whole, particularly those whose influence counts in any attempt at a rapprochement, take the Catholic Church seriously. They may not always live up to its teachings. But they take it much more seriously than most of the good-will theories that we hand out to them.

The moment you bring the Catholic Church into the picture you are telling the non-Catholics of this country that they shall have to pay a certain price for an effective cultural union with Latin America. This means that they shall have to accept with a smiling countenance the influence of Catholicism, as a universal and world-wide religion, upon secular affairs. They shall have to make themselves perfectly at home with people who absolutely refuse to be the least bit apologetic or shamefaced about their Catholicism. And it means a complete end to any baiting of Catholics as supposed foreigners or as "un-American." You cannot call a Pan-American un-American.

A still stiffer challenge is put to the other type of non-Catholics who are busy propagating their own brand of Pan-Americanism by a supposed cultural union of those elements in the northern and southern countries that swear by the Revolution. Their common bond, if any, is their dislike of the Catholic Church and all that the Church stands for; and this common enmity makes some very singular bedfellows.

The seed sown by this type of approach sprouts into conflict, not into love. The doings of a few are interpreted in the southern Republics as the program of the United States at large; so that this type of cultural-relationist is skilfully mowing down the harvest of good will which unsuspecting and unsophisticated non-Catholic elements in this country are laboriously trying to raise.

But our immediate concern is the challenge to Catholics themselves.

If we wish to take the place which history has now assigned to us in salvaging Pan Americanism from complete destruction, we, too, shall have to make certain sacrifices in our self-complacency.

If Catholicism is to be the Ark in which we invite our Latin-American friends to sail, it must be complete Catholicism: not a modified or mutilated version of the same.

American Catholics will need to lay especial stress upon certain phases of our Faith which are very unwelcome to traditional non-Catholic sentiment in this country, if they are to gain the complete confidence of Catholics from without the United States.

Our bond with those nationalities is the "law of human solidarity and charity" which is taught by the Catholic Church and recalled by Pope Pius XII, but frequently forgotten in our dealings with foreigners or with various people of foreign origins in this country. We cannot make truck with atheistic revolution; but likewise we cannot compromise with the pagan warfare against the unity of the human race. We must penetrate the revolution's disguise and we must brave the contempt and criticism of the North American jingo.

"Latin America," says Duncan Aikman, in *The All-American Front*, "is full of prominent citizens—including not a few ruling statesmen—whose antipathies to the United States date back to occasions during their visits when they were mistaken for South European immigrants, or made to feel—often without biological warrant—the pressure of our exquisite color-line discriminations."

We can decide to go solid with a certain type of perverted nationalism, in a gamble for the good will of Kluxers who fear and detest us, but in the certainty of burning the last bridge that might tie us to Latin America. Or we can earn Latin hatred by paying court to their own revolutionists. Or we can bind Latin America to us by being what Our Saviour intended us to be as Catholics. Though this may cost us some bitter hours at home, in the long run it offers the best hope for domestic as well as international peace. If we refuse this much, we can have little complaint should these countries prefer the Fascist or the Nazi.

CHRONICLE

THE ADMINISTRATION. The State Department formally condemned the Russian seizure of Estonia, Latvia and Lithuania. In assailing the Soviet aggression, the statement of Acting Secretary Welles employed harsh terms, characterizing the Bolshevik maneuver as a series of "devious processes" and "predatory activities." Mr. Welles announced that the United States would continue to recognize the Ministers of the Baltic nations, who are in Washington, as envoys of sovereign governments now under duress. . . . Timing it to coincide with the opening of the Havana Pan-American Conference, President Roosevelt sent a message to Congress asking that the capital and lending power of the Export-Import Bank be increased by \$500,000,000. The Bank would thus be enabled to finance and handle large export surpluses of Latin-American countries. The move was part of the President's campaign to prevent German economic penetration among Pan-American nations. . . . British purchases of implements of war from the United States totaled more during June than they did during the five preceding months, a State Department report disclosed. . . . The President signed the Hatch Bill banning political activity to employees of States and municipalities who are paid in part or in full from Federal funds. The bill is an amendment to the original Hatch Act forbidding political activities to Federal employees below the rank of policy-making officials. It limits annual expenditures of any political committee, including the Republican and Democratic National Committee, to \$3,000,000, and makes \$5,000 the highest contribution any person or organization may make to a national political committee for campaign purposes. Local and State committees, however, may receive contributions in excess of this amount. . . . The \$4,000,000,000 two-ocean Navy Expansion Bill, providing for a seventy-per-cent naval increase by 1946, was signed by the President.

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WASHINGTON. Returning to the United States, American Ambassador to France, William C. Bullitt, asserted Marshal Pétain is "thoroughly honest and straightforward," and is "universally respected in France, as he is throughout the world." The Pétain Government is no Fascist State, the Ambassador intimated. . . . The Senate Military Affairs Committee approved the Burke-Wadsworth peacetime Conscription Bill, after changes making the period of training twelve months instead of eight; raising the pay from \$5 a month to \$21; requiring registration of all men from 18 to 64 instead of men from 18 to 65. The Bill makes no provision for exempting priests and Religious from the draft. General William E. Shedd, Assistant Chief of Staff, urged on Congress that it place no exemptions

from compulsory service in the Bill. He said there should be merely "deferments, insisted that the War Department be given complete authority to fix such "deferments." . . . Numerous Army leaders, many civilians argued for the peacetime draft. . . . Senator Wheeler expressed opposition to peacetime conscription, declaring: "This talk about a crisis in this country ought to stop. The only crisis that exists is conjured up in the minds of people who are seeing a Fifth Columnist under every sagebrush and by those who believe that we must set up a dictatorship in this country in order to preserve democracy in Europe." . . . Assailing the "indecent haste with which the Senate is seeking to saddle the American people with this form of regimentation," the National Council for the Prevention of War declared conscription would involve a basic change in the American way of life. . . . Representative Hennings introduced a bill in the House to amend the Neutrality Act in order to allow American ships to enter combat zones for the purpose of transporting English children to the United States.

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AT HOME. The Rev. Bernard Espelage, member of the Franciscan Order and a pastor in the Indianapolis diocese, was appointed Bishop of the new diocese of Gallup, N. M. . . . Pope Pius felicitated the California hierarchy on its first centenary celebration. . . . Following the third-term nomination, Senator Edward R. Burke of Nebraska bolted the Democratic party, pledged his support to Wendell L. Willkie. Representative Coffee, also a Nebraska Democrat, announced he would not support Mr. Roosevelt, while Senator Ellison D. Smith, of South Carolina, said he would not vote in the November election. Among other Democrats opposing a third term, and announcing support for Willkie were Lewis W. Douglas, formerly Director of the Budget under President Roosevelt; John W. Hanes, former Under-Secretary of the Treasury; former Governor William H. Murray, of Oklahoma; former Senator James A. Reed of Missouri; Stephen F. Chadwick, former commander of the American Legion; Vance C. McCormick, Democratic National Chairman in 1916. . . . Appearing before the Dies Committee hearings in Beaumont, Tex., Rena Marie Vale, previously a scenario writer, testified that a California WPA play, written under Communist party instructions, had for its basis the same notes as those used by John Steinbeck for *Grapes of Wrath*. After joining the Communist party, she helped organize the League of Women Shoppers, the witness said, adding that Communists control the American Newspaper Guild in Los Angeles and the California Young Democrats. Sheriff Chris P. Fox, of El Paso, in-

formed the Committee that many teachers and student leaders in State-supported institutions are members of the Communist party. He gave names of professors and students, which were not made public.

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GERMANY. A German infantry division, fresh from the battle-fields of France, marched through Berlin, received a tumultuous welcome. . . . Berlin authorities announced that reprisals would be taken against persons in German-held Holland because Dutch officials refused to release German subjects from concentration camps in the Netherlands Indies. . . . Rumanian and Bulgarian leaders journeyed to the Reich for consultations with German chiefs. . . . Speaking on July 19 to the Reichstag, Chancellor Hitler called on Britain to take steps toward a negotiated peace or face destruction. Declaring he appealed "once more and for the last time to common sense in general," Herr Hitler said: "In this hour I feel it to be my duty before my own conscience to appeal once more to reason and common sense in Great Britain as much as elsewhere. I consider myself in a position to make this appeal, since I am not the vanquished, begging favors, but the victor speaking in the name of reason. I can see no reason why this war must go on. . . ." Asserting rejection of his appeal will bring on the people of Britain "unending suffering and misery," the Chancellor continued: "Mr. Churchill ought for once to believe me when I predict a great empire will be destroyed, an empire that it was never my intention to destroy or even to harm. I do realize that this struggle, if it continues, can end only with the complete annihilation of one or the other of the two adversaries. Mr. Churchill may believe this will be Germany. I know that it will be Britain." Herr Hitler reviewed German military operations up to the defeat of France. He stated the Meuse break-through and the encirclement of the Anglo-French forces came as a result of his reversal of the Schlieffen plan of 1914, which called for pressure on the right wing. "I arranged for operations to bear mainly on the left wing of the front where the break-through was to be attempted," he said. . . . Chancellor Hitler remarked he always wanted friendship and collaboration with Britain, had never been able to achieve either. He asserted Premier Mussolini had entered the war "of his own free will," that Germany's relations with Russia were firmly established and based on a "clear delineation of German-Russian interests."

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GREAT BRITAIN. Lord Beaverbrook, Minister of Aircraft Production, announced that in addition to the present British program for purchases of aircraft in the United States, a heavy increase had been approved by the Roosevelt Administration. He stated he was authorized to reveal that Secretary Morgenthau would "approve plans to put in immediate production airplanes for our account up to a total output of 3,000 monthly." . . . Reports for June showed a sharp drop in both imports and ex-

ports. . . . London recognized a new Government for "Free Czecho-Slovaks" headed by Dr. Eduard Benes, former President of the Czecho-Slovak Republic. . . . In a worldwide broadcast on July 22, Foreign Secretary Lord Halifax answered the Hitler Reichstag speech. Referring to the "speech in which Herr Hitler summoned Great Britain to capitulate to his will," the Foreign Minister said: "He says he has no desire to destroy the British Empire, but there was in his speech no suggestion that peace must be based on justice, no word of recognition that the other nations of Europe had any right to self-determination. . . . His only appeal was to the base instinct of fear, and his only arguments were threats. His silence as to the future of nations whom on one false pretext or another he has subjugated, is significant." Remarking that the Hitler speech is evidently one that pictures "Germany lording it over these peoples," the Foreign Minister stated: "Our picture, drawn once again in bold outline by the President of the United States and General Smuts, is quite different. With them, we see Europe a free association of independent States, and because of that contrast we remain unmoved by threats." Declaring that Britain does not want war "one day longer than is necessary," Lord Halifax asserted: "But we shall not stop fighting till freedom, for ourselves and others, is secure," "freedom to live our own lives as we like . . . freedom to worship God as we like." . . . Portraying Hitler's methods as "the fundamental challenge of anti-Christ," the Foreign Secretary went on: "It is our duty as Christians to fight this with all our power." He said the people of the United States "pray for our victory over this wicked man," and called on all to pray to God, adding that a sixth column had been formed for prayer.

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INTERNATIONAL. At the Pan-American Conference in Havana, the United States delegation, headed by Secretary Hull, proposed creation of machinery whereby the twenty-one American nations would take over temporary administration of European possessions in the Western Hemisphere in the event of attempted transfer of their sovereignty; proposed also plans concerning economic cooperation, subversive activities; recommendations for uniform restriction of privileges accorded diplomats of non-American Governments. Argentina filed reservations to the United States plan for trusteeship of the possessions threatened with transfer of sovereignty. . . . The puppet Governments of Estonia, Lithuania, Latvia, created by Soviet-manipulated mock elections, asked to be admitted into the Soviet Union. . . . In the Mediterranean, Australian warships battled with Italian vessels, sank one Italian cruiser. Rome asserted the Italian Air Force sank a British warship, damaged others. . . . The French Government ordered a judicial investigation of the part played by former Premier Daladier and other leaders in the French involvement in war. . . . A Nazi sea raider sank two British merchant vessels in the West Indian waters.

OUR ONE DEFENSE

IN this hour of Europe's darkness, the only prayer we can make is that Almighty God will have mercy on us. We have sinned, we have gone astray. We have not kept His law in our hearts, but have followed after lust for power and riches. In His sight no man stands justified, and no nation.

The deeply religious tone of the address made by the British Foreign Secretary, Viscount Halifax, will be echoed in the hearts of millions of Christians. There can be no doubt that the British are now fighting against a power inspired by the most dangerous enemy of Christianity which the world has seen since the days of Nero and Julian the Apostate. It is necessary to recognize this truth, for it helps us to come before God's throne in prayer, asking that this power of darkness be utterly confounded.

But, as the Viscount well said, prayer is "not only asking God for what we want." Petition is but one kind of prayer. Unless it is joined with humility and resignation, it is not prayer, but a form of self-comforting, self-deception. In all prayer, we must strive to find the way "to trust Him, to know His holy Will, and to do it with all our strength." Our prayer of asking must begin with an acknowledgement of our sinfulness. It must not hide the unhappy fact that we the people, British and American, have strayed far from the law of God.

It is true, as the Viscount observed, that the foundation of government in England and in the United States, is "the Christian teaching and belief in God." But have not we, and our brethren in England, allowed that foundation to be undermined by our governments? To speak for ourselves only, we must hang our heads in shame, as we reflect upon the protection and furtherance extended by our laws and customs to divorce, to murder of the unborn, to practices that degrade marriage and defile womanhood, to a school system which, rejecting God, has for generations subjected our young people from childhood through maturity to utterly godless influences. Nor in our shame dare we forget that in this country crime flourishes as in no other. That one fact serves to measure the greatness of our departure as a people, from God and His eternal law.

Not yet have we fallen into the political degradation in which, as in Germany, "the people have given their consciences to Hitler . . . so that they have become machines." The Viscount will hardly contend that this is true of all the German people. Perhaps the majority follow Hitler, deluded by a false patriotism, and in ignorance of the man's true character and principles.

But here in the United States are we not at this moment toying with the idea of one Indispensable Man, a leader, a Fuehrer, a Duce, who will teach us all things, and do all things that are to our political and economic welfare?

This is a time for sackcloth and ashes. Our first line of defense is God, and without Him, all else is useless.

EDITO

CONSCRIPTION

AT the moment the country has no more need of an army of 4,000,000 men, or even of 1,750,000, than it has of larger annual deficits. Should 1,750,000 men apply for enlistment tomorrow, the authorities would not know where to put them, or how to feed and clothe them, and they would lack competent officers and equipment. Enforced enlistment is something new in this country. It is not a method that approves itself at sight, but a plan which should be rejected, unless convincing evidence is at hand to show that it is necessary. The costs are obvious. The need is not.

THE PHYSICIAN'S

AN association with headquarters in New York is inviting physicians all over the country to join it. The association's purpose is the enactment of legislation authorizing the physician to kill a patient afflicted with an incurable disease, or to aid him in selecting an easy way of committing suicide.

We pass over the fact that under the law of Christianity, which is the sole guarantee of civilization, no man has power over his own life, or the life of another. Nor may the State confer that power. Even the State may not take life, except for crime, and only when capital punishment alone can properly defend the common good. The State does not derive this right from the people, but from God, the common Creator of man and the State. Since few of the promoters of this association either acknowledge or practise any religion, an appeal to them based on Christian principles is futile. Several other undoubted facts may, however, be brought to their attention.

The first is that a disease remains incurable only until workers in medical research have learned to cure it. If the afflicted are simply put to death, the disease will remain indefinitely or forever incurable. A disease now incurable is a challenge to the man of scientific mind, not an invitation to kill.

In the next place, when men consult a physician, they expect to find one whom they can trust. The physician who believes it quite proper to kill the sick, or to persuade a man racked with pain to commit suicide, is not, ac-

VAIN CONFIDENCE

THE argument that we can trust the Government to use a huge peace-time army for none but holy purposes, leaves us cold. We take our stand on the American principle enunciated by Jefferson: "In questions of power, then, let no more be heard of confidence in man, but bind him down from mischief by the chains of the Constitution." It is unsafe to trust any Administration blindly, but a self-perpetuating Administration, we trust not at all. At present, it is not the mode to speak of the chains of the Constitution, but we hope the people will remember them in November.

N'SIGHT TO MURDER

cording to any accepted standard in law, ethics, honor, or common sense, a man to be trusted. Since he rejects the principle that God alone is the dispenser of life and of death, no one can be sure that he will not put to death your little girl, whom you have entrusted to him, without even the courtesy of consulting you. The world has learned to look on the physician as an agent of healing, not as a butcher or an executioner. If that ancient concept is to be wiped out, then let us send our young physicians to learn their art in the abattoirs of Chicago, or the death-house at Sing Sing.

This sad world does not need more professional killers. What it needs most at this moment is love, especially for the suffering, and physicians who will sweat and toil in the laboratories, the clinic and the sick-room to ward off death. We realize that it is proposed to kill the sick in the name of love, but that is a pretense apparent to every normal man, and repugnant even to the rudimentary ethical code of the swamp and the jungle. Murder of the weak turns back the clock of civilization.

The association promises to keep secret the names of the physicians who join it. It may be assumed, however, that should this proposed legislation be enacted, the licenses to kill, issued by the State, will be of public record. The list can then be published in our Catholic journals, and Catholics at least will know what physicians are to be avoided. But others too, no doubt, will be glad to consult this roll of dishonor.

PARTY LOYALTY

IT is evident from the *Farewell Address* that the first President greatly dreaded "the baneful effects of the spirit of party." He had noted the tendency in his time to organize political groups in the interest of certain sections of the country "by geographical discriminations, Northern and Southern, Atlantic and Western," with scant regard, or none, to the "general welfare" contemplated by the Constitution. Had these attempts prevailed, the country would have been disrupted at the outset.

Washington's conviction of the absolute need of preserving unimpaired the constitutional authority of the general Government, made him fear that a strong opposition party, or parties, would inevitably foment a pernicious national discord. While a subversive sectionalism in politics was probably in his mind as he wrote, if his views on parties are carefully studied, it will be seen that his fear was not confined to sectionalism. Deeper in his mind was the belief that the adherents of parties would yield to the temptation to put loyalty to party before loyalty to country. In that case, it would soon become impossible to maintain constitutional government.

In the evolution of the party system, however, Washington's fear of sectional parties has not been realized. The fundamental division between the two great parties, based on the opposing political philosophies of Jefferson and Hamilton, has all but disappeared. The Democratic party counts its strongholds in the South, and the Republican party in the North, but neither can be regarded as a sectional organization, and each party has its machinery in all the States, without reference to "geographical discriminations." As for principles, Jefferson would suggest more than one amendment to the current Democratic platform, while Hamilton would read the Republican document with pursed lips and a questioning eye. Neither would concede that the screed before him adequately represented his political principles.

But Washington's deepest fear has been justified. It has long been a current gibe that in Congress members vote for votes and not for convictions, and that party members cast their ballots in view of jobs to be secured or retained, by themselves or their friends. "Party loyalty" has made government in many cities an instrument of fraud and corruption. On a national scale, it can lead, as Washington held, to permanent despotism. "The disorders and miseries which result," he wrote, "gradually incline the minds of men to seek security and repose in the absolute power of an individual; and sooner or later, the chief of some prevailing faction, more able or more fortunate than his competitors, turns this disposition to the purpose of his own elevation, on the ruins of Public Liberty."

Surely, at this time, when totalitarianism is spreading like a stormcloud over Europe, we must not allow ourselves "to seek security and repose in the absolute power" of any individual who offers himself on the ground that he is indispensable to

the country's welfare. That would be the triumph of partisanship, and the downfall of free government.

In this fateful year, the prospective voter will do well to take counsel from Washington, for the issues are exceedingly grave. We are to elect not only a President and a Vice-President, but thirty-two Senators and a new House of Representatives. A Congress mindful of its constitutional rights and duties is no less necessary than an honest and competent Chief Executive. Too often, unfortunately, the voter, knowing little about the candidate for the Senate and less about the candidate for the House, blindly follows a party designation. The effect of a mass of ignorant votes is a Congress ignorant of its duties, or remiss in their performance. When over a long period candidates are so chosen, all the evil effects feared by Washington are secured.

It is to be hoped that in the coming election voters will fearlessly reject every partisan consideration. Worse than the immoral adage "my country, right or wrong," is the charge that a Democrat or a Republican incurs the guilt of "disloyalty" when the party nominates a man who, in the judgment of the voter, is unfit for the office he seeks, or less fit than his opponent. We appeal to every Catholic to remember that he is under an obligation to use his ballot conscientiously, and that he cannot avoid responsibility by appealing to "my party, right or wrong." When the welfare of the country is at stake, loyalty to partisan politics is disloyalty to country.

The country needs the services of able, intelligent, and conscientious officials. It is our duty, then, to vote for men bound by no ties of partisan politics, but only by love of their country, and by their oath to support the Constitution.

YOUR PRAYERS, PLEASE!

MOST of our readers, it may be assumed, are members of the League of the Sacred Heart, or readers of the *Messenger of the Sacred Heart*, or both. But it may interest those who belong to neither of these classes to know that the world-wide Missionary Intention of the League for August is "Works of the Press."

We are happy to know that the welfare of this Review will be recommended to Almighty God this month in the prayers of the League. In common with other missionary activities, the Catholic press has been sorely tried by this long economic depression. The struggle has been hard, and the present offers no promise of relief. Like that great missionary work, the Catholic system of education, the Catholic press has no endowment of any kind. It must rely entirely upon the income from subscriptions and advertisements.

Our friends have been generous, but we must confess that our work could be extended were our income larger. For the month of August, we ask a continuance of their support, with their prayers for us, and for the Catholic press everywhere.

LOVING OUR ENEMIES

WE are all familiar with the tale about the old lady who, in a matter of moment, was asked her opinion of one of her neighbors. "If you had come to me this morning, I would have told you plenty," she replied. "But I have just gone to confession, and I want to stay in a state of grace." The old lady's trouble is one that afflicts all but the very best of us. In our saner moods we realize, half-heartedly perhaps, that our real opinion of most of our neighbors can hardly be expressed without violation of the Great Commandment of the Law. We are like the man who said that he always "got on well" with people who liked him, and never lost his temper except with those whom he did not like. Since he was not a hermit, he was not noted for his gentle behavior.

The Commandment which Our Lord explains and illustrates in the Gospel for tomorrow (Saint Luke, x, 23-27) is not an easy Commandment, but our claim to be considered Christians depends upon our fidelity in observing it. Now and then well-meaning people will say that they do not care for "creeds," since their religion is to love and serve their neighbor. Surely, they have not grasped the scope of the words "thou shalt love thy neighbor as thyself." It is easy to love those who love us, and to remain on good terms with self-sacrificing friends who overlook our oddities. Nor is it difficult to keep from harming those who never attack us, to send our old clothes to a charitable institution, or to join some society for public relief, for all this puts no great strain upon our time, purse, temper, or social aspirations.

Yet even when this, and more, has been done, we are far from the observance of the law of charity. What Our Lord bids us is to love our enemies, to do good unto those that persecute and calumniate us. For every man, even the worst, is, in Our Lord's intention, a neighbor whom we must love.

No one can say that this is an easy commandment. It goes against all our cherished hates, resentment, bias and prejudice. Our nature rebels against it as against a folly, for a folly it is, yet a folly of the Cross, the symbol of Our Lord's love for all men. We can observe this law only with God's help and at the cost of a continual struggle with self. Yet if we make the struggle, we shall soon find ourselves on the road that leads through life's miseries straight to Heaven. The reward is great, for it is the reward reserved for those who truly follow Christ.

But let us make the lesson of tomorrow's Gospel entirely practical. We may never come across a wounded Samaritan, and if we have any enemies, we do not know who they are. There are many, however, some perhaps in our own homes, with whom we find it hard "to get along." They, to be sure, are not our enemies, but they are certainly our neighbors. If we give in to them, even when we think them in the wrong, and try to show them that true love, which consists in deeds, then, when the occasion arises, we can learn to love any who may use us spitefully.

CORRESPONDENCE

MEN HERDED TOGETHER

EDITOR: There is one side of the proposed military training scheme that seems to have been overlooked by religious people, including Catholics. We need not dwell on the Hitlerizing of America it would produce, all in the name of defense; nor upon the enormous expenditure it would entail. The men sponsoring the bill are well off financially and have little sympathy with those who foot the bills by paying taxes. Even the brutal rule of "brass hat" officers can be put aside for the time; these things do not touch on morality as closely as another phase of this militaristic scheme to save the country from militarism.

I refer to the grave moral dangers incurred when masses of men, good and bad, are herded together as they are in camps. Those who remember the last World War are aware of the grave moral damage done to American boys and men in that unfortunate adventure. It is estimated that seventy per cent of the men in the war were guilty of grave moral lapses. Whatever the exact figures may be, we know morality suffered greatly.

Religion, along with morality, suffers from military training. Even in some of the C.C.C. camps, boys who were at least fair Catholics will refuse to go to Sunday Mass even when accommodations are provided. In the military camps it will be the same. Boys and men easily pick up bad habits when removed from good home influences. Heaven knows delinquency is bad enough. It would be criminal to add to it by subjecting men to more evil surroundings.

It is hard to see how a legislator, professedly a Christian, could have been guilty of drawing up such a bill. In the name of Christianity, morality and democracy let us work to defeat it.

Ohio.

ANTI-MILITARIST

BOOK REVIEWS

EDITOR: Several weeks ago there appeared in AMERICA a review of the book, *Citizens*, by Meyer Levin. The review itself was entitled *A Veritable Flood of Verbal Vulgarity*. The reviewer set forth in no mincing manner what kind of book *Citizens* is and why it should not be read.

But how many Catholics have read this review? How many may, most innocently, buy or borrow a book with such an innocuous title and then digest the whole package of poison before they realize what they have taken?

It is imperative, especially in these days of immense literary output, real and so-called, that our people be forewarned. Catholic magazines that have book-review departments should not, as is so often the case, merely review Catholic books or the good non-Catholic publications. They need to re-

view *all* books against faith or morals and clearly set forth why they should not be read. Unless Catholics are warned what not to read and why not, how shall they find out except through sad experience?

A strong condemnation of literature dangerous to Faith and morals, prominently displayed in our Catholic diocesan newspapers and in our Catholic weekly and monthly magazines, would, to say the least, have a salutary effect on publishers.

May I add a line or two on a different subject? Now that the European crisis is uppermost in every American mind and China has been relegated to news items of minor importance, let us hope and pray that American missionaries may not become forgotten men in a forgotten country. While ruin threatens the Faith in many a land, the Church in China has its golden opportunity of a harvest far beyond dreamed-of expectations. But to reap this harvest we more than ever need all the spiritual and material support that good and generous Catholics can give us.

Hunan, China

N. C. SCHNEIDERS, C.P.

ENLIGHTENER

EDITOR: It is a grim thing for a young Catholic college woman to have to listen to young Catholic men attending non-Catholic colleges reveling in the sophistication of modern education and radicalism, the while scoffing at Scholasticism and the tenets of their own religion. The Catholic Church and Scholasticism make for intellectual stagnation, they hold. They will admit to the fundamental ideas of God, of immortality, and upon questioning say they still adhere to the Catholic Church despite the many flaws in its administration, only because nothing more permanent or satisfactory has been evolved through the ages—Protestantism being just a rebellious branching off from Catholicism. Faith, to them, is just the excuse we Catholics offer for neglecting to think while the clergymen and Religious are forcing our mental mechanisms into subjection.

These same young men are filled with an ardor for political reform; in fact their daily delvings into philosophy and psychology have fired them with a zeal to uproot a host of organizations and objects not in harmony with their neo-philosophy of enlightenment. The parents of these young men

(The views expressed under "Correspondence" are the views of the writers. Though the Editor publishes them, he may or may not agree with them. Just as the readers may or may not agree with the Editor. The Editor believes that letters should be limited to 300 words. He likes short, pithy letters, and merely tolerates lengthy epistles.)

dismiss their activities with the nonchalant air of a grandmother who watches her teen-age granddaughter smudge her cheeks with rouge and exclaims: "Oh, let her alone; she's just passing through a stage."

But, though they be passing through a stage, though they will probably live to retract many of their youthful, blindly impassioned outpourings, these young men are poisoning fellow Catholics and non-Catholics as well. An educated non-Catholic youth would never seek to delve deeper into a religion dubbed by its own members as promoting intellectual stagnation.

Instilling good sense and good faith in the hearts of these radicals is truly a phase of the home mission work. Some zealous Catholics must enlighten these enlightenists. Some Catholics even more ardent than they must check these radical Catholic youths ardently endeavoring to convert their fellow Churchmen to the concept of free thought propagated by the many foes of the Church. Some sound philosophers must release these youthful philosophers from their incarceration in the realms of pseudo-liberalism.

Brooklyn, N. Y.

JOAN P. MCCARTHY

TERPSICHOREAN

EDITOR: May I be permitted to comment upon Raymond A. Grady's article *Terpsichore* (AMERICA, July 13)? Admirers of the dance as an art may not be too heavily censured if they feel some slight resentment at the faintly satirical note of this appraisal of esthetic dancing.

It is true, perhaps, that the fine arts can reach only those with a truly esthetic taste, since they are the keenly sensitive expressions of abstract beauty, but it is merely a matter of a little study to discover that dancing arises out of the principle of all motion and that in esthetic dancing it reaches the realms of fine art to stand at least within the shadow of poetry and music. We do not question the beauty of order and of harmony in the motion of the moon and of the planets, of the winds, of the earth or of the mountain streams. In the dance the innate principles of rhythmic motion submit to the creative power of intelligent soul and result in the created forms of ideas expressed through the medium of bodily motion.

In esthetic dancing, as in the other mobile arts (architecture, by the way, can scarcely be compared with the dance because architecture is a plastic art), there is the internal order and harmony necessary to all good art. That the use of the body as a medium of expression makes the dance completely sensuous is not true. That it suffers from the tendencies of the age, as do the other arts, does not mean that there are no classical standards for the dance. It is not a matter of being "clothed in veils," since true artists are properly clothed and use the veils as an external feature of added beauty and skilful technique; the manipulation of veils and scarfs in the dance is a very difficult performance and very rarely well done.

Titles for the interpretive dance, a feature which

has given the author of *Terpsichore* some trouble apparently, are necessary only for the same reason that it has been necessary to burden music, sculpture and painting with strange implications—to stimulate into some sensitive activity a public which cannot exercise powers of imaginative response to the extent of interpreting the mood and esthetic experience for themselves. Precision is not a character of esthetic dancing, since it is an artificial limitation of rhythm working against the natural completion of bodily movement. Rhythm, of course, is inherent in all the mobile arts. I presume the author means defined rhythms which, along with grace, are acquired skill or form, comparable to the meter and verse forms of poetry.

For those who find it difficult to determine the status of esthetic dancing as a true expression of beauty and as a fine art I would suggest a study of the dance from its primitive stages, where it was an expression of the religious instinct in man, and particularly a poem called *Orchestra*, on the evolution of the dance. A stanza, which may help the interpretation, reads:

Lo, this is Dancing's true nobility:
Dancing, the child of Music and of Love;
Dancing itself, both love and harmony,
Where all agree and all in order move;
Dancing, the art that all arts do approve;
The fair character of the world's consent,
The heav'n's true figure, and th' earth's ornament.

This poem was written in 1596 by the metaphysical poet, Sir John Davies.

Waltham, Mass.

ANGELA M. MURPHY

FOR GOD AND COUNTRY

EDITOR: We are quite sure that there are many Catholics who would take an active interest in Catholic Action if they knew of some organization to which a little would mean a lot.

A lot to the Chaplains' Aid Association would mean an increased membership at one dollar a year. A number of dollars means thousands of prayer books, rosaries, medals and other religious articles for the Catholic boys in the service. A number of dollars means complete altar equipment for the Army or Navy chaplain to say Mass for the boys wherever they may be. A number of dollars means altar breads for the Catholic boys' monthly, and very often weekly, reception of their Lord and Saviour Jesus Christ in Holy Communion—at an Army Post or aboard a battleship or at a C.C.C. camp.

This is the work the Chaplains' Aid Association is striving, yes and struggling, to do for the Catholic chaplains and men. We chafe at the activities of many irreligious groups, but very often we do nothing to combat them. A membership of one dollar a year will be a Catholic combatant against these groups. It will be of tremendous help in safeguarding the Faith of our boys away from home.

And it will give a Catholic the satisfaction of being an active Catholic Actionist. Address 401 W. 59th Street.

New York, N. Y.

CHAPLAINS' AID ASSOCIATION, INC.

LITERATURE AND ARTS

ON MR. ADLER'S LIST OF GREAT BOOKS

JAMES J. DALY, S.J.

ADVICE is a most marketable commodity although less than one per cent of it is said to be effective. Mortimer J. Adler has won the popular ear in his *How to Read a Book*, in which he gives some excellent advice. This article is not about the advice, but about the list of "Great Books" in the appendix of his book.

Mr. Adler tells us the list is not his own compilation but has his approval. "I am not going to try to make a new list of great books for you. I think the lists now available are quite satisfactory." He has been associated with professors in Columbia University and Chicago University in the making of similar lists and he leaves us to infer that his list is much the same as the list of books prescribed for the boys at St. John's College in Annapolis.

A list of great books is always interesting because it tells one so much about the mind that drew it up. As a disclosure of what may be taken to be the American Professorial Mind, Mr. Adler's list is worthy of attention, since its influence will be great.

The pedantic note is observable, it seems to me, in the field of literary criticism, Quintilian and Tacitus are mentioned, but no mention of Dryden, Coleridge, Hazlitt, or Matthew Arnold. In fact, Dryden's name appears nowhere. Whether this omission is due to pedantry or something else, it is impossible to say. Dryden, I have always thought, has generally been accepted as one of the mighty builders of the English language, both its poetry and prose. Few poets have exercised an influence like his in determining the course of our poetry. Legouis and Cazamian are merely agreeing with the common judgment of historians of our literature when they say: "Among the creators of modern prose, as of classical verse, Dryden must be placed in the first rank." Dryden's "cousin Swift," who figures prominently in the list, would chuckle sardonically over his great kinsman's arbitrary exclusion.

It is astonishing not to find Sir Walter Scott listed. I do not wish to show too much amazement lest the Professorial Mind pity me for my simplicity. Hazlitt was a radical and hated Sir Walter Scott's politics, but he was too good a critic to be blinded by his prejudice. Recalling the range of

Scott's pen, he could only express himself in exclamations:

What a list of names! What a host of associations! What a thing is human life! What a power is that of genius! What a world of thought and feeling is thus rescued from oblivion! How many hours of heartfelt satisfaction has our author given to the gay and thoughtless! How many sad hearts has he soothed in pain and solitude! It is no wonder that the public repay with lengthened applause and gratitude the pleasure they receive. He writes as fast as they can read, and he does not write himself down. . . . His worst is better than any other person's best. . . . His works (taken together) are almost like a new edition of human nature. This is indeed to be an author.

I recommend this essay to anyone whose faith is shaken by the Professorial Mind.

I hope Scott is not absent from the list of St. John's College. Besides being a great author, he was a good man of strong character, which is reflected in his books, the kind of character oftenest associated with great genius. But I am afraid the Professorial Mind does not attach importance to this point. Boswell's *Life of Dr. Johnson* is not on its list of Great Books. On the other hand, we have Daniel Defoe, who had the reputation of being something of a scamp. His *Moll Flanders* is here, together with Fielding's *Tom Jones* and Flaubert's *Madame Bovary*. The last named is said to have been written in the original French with every word hand-picked. But that recommendation clearly cannot hold for a translation, and the novel is here urged on our attention even in an English dress. Joyce's *Ulysses* is named as a world's great book barely missing a place on the list.

The Professorial Mind seems to have a weakness for picaresque literature. It is a distinctly inferior kind of literature and depends on what Wordsworth calls gross stimulants for its success. Let us recall the principle of culture as laid down in the *Preface to the Lyrical Ballads*:

For the human mind is capable of being excited without the application of gross and violent stimulants; and he must have a very faint perception of its beauty and dignity who does not know this, and who does not further know that one being is elevated above another in proportion as he possesses this capability.

The experiences of a loose woman of the professional class is narrated in *Moll Flanders*. No magazine, low-brow or high-brow, could publish it serial-

ly without getting into trouble with the postal authorities. It is no secret whatever that university professors prescribe this book as obligatory reading for the boys and girls in their English classes. The Professorial Mind thinks what it calls its intellectual integrity must be maintained at all costs irrespective of moral and spiritual values. It seems, indeed, to take an impish delight in rolling everybody in the mud. And Mr. Adler declares that "reading the great books is a means for living a decent human life."

I can only surmise the way the P.M. works when it raises *Moll Flanders* to its altars. I imagine it is something like this: Joyce, D. H. Lawrence, and the moderns who give us human nature in the raw, the more indecently the better, are significant developments in our literature, great original geniuses, exploring new possibilities and casting new light on the dark and secret depths of our nature. We must trace their lineage back in literature. A master's degree is worth nothing unless something is traced back.

And this is pedantry, to call it by no worse name. I am sure Dickens and Thackeray by sheer force of their genius would have written their novels if there had been no Fielding nor Smollet. And I am more certain that Joyce and D. H. Lawrence would have appeared without the precedent of *Moll Flanders*. The vicious tendency to tell lewd stories is too strong in certain kinds of men to need a serious study of origins and derivations. But this is the kind of erudition favored by the P.M. All sense of perspective and proportion is lost as far as cultured values are concerned, and Defoe is made to outrank Sir Walter Scott. Since the P.M. attaches so much importance to origins, why is Seneca not listed? He influenced the beginnings of the modern drama more than did Aeschylus or Sophocles.

As might be expected, Cardinal Newman is not on the list. I have no clue to the cause of the omission except for a sentence in the introduction to the list in which Mr. Adler says: "A bad selection would be one motivated by sectarian bias, directed by some kind of special pleading." As the Catholic religion is not the religion of a sect and Newman is beyond the need of special pleading for ranking in great literature, I am not sure I have hit upon the reason. Of this I am sure, a man might read all the books on Mr. Adler's list in the thorough manner he advocates in his book, and, if the man had not read Newman's *Grammar of Assent*, *Development of Christian Doctrine*, and *Idea of a University*, he would be a very imperfectly educated man with three big holes in his culture.

I am all the surer of this because there is not a single Catholic book later than the sixteenth century on the list. As far as this list is evidence, the Catholic Church ceased to exist at that time. We have Calvin and Voltaire, Hume, Gibbon and Buckle, Comte, J. S. Mill and Marx, all the outstanding enemies of the Catholic Church. No one would suspect, after Mr. Adler's course of reading, that the Catholic Church is today the greatest spiritual force in the world and generally regarded as the strongest hope of Western Culture, which

most of the books in the list seem to have brought to the verge of extinction.

I am touching now on the most essential defect of the Professorial Mind. The Catholic Church numbers its members by the hundreds of millions; it wins, as no sect can win, the allegiance of refined, intellectual and distinguished followers in every country of the globe; its Popes are considered so important that the governments of the world have their ambassadors at the Papal court; every Papal message on capital and labor, on religion, on education, on the morality of politics and business, on peace, is first-page news in our newspapers. And the Professorial Mind proceeds on the blithe assumption that, intellectually, the Catholic Church is a dead survival of the Middle Ages, not worth the serious attention of any intelligent man. This is a striking instance of how remote from reality the Professorial Mind can wander.

And the P.M. actually thinks it is not prejudiced. It boasts that it never wasted any time on obtaining authoritative information about the Catholic religion or reading Catholic literature. It wears its ignorance proudly as a badge of intellectual superiority. By Western Culture, it understands Protestant and agnostic culture, a fact which explains why Matthew Arnold complained about the provincialism of our literature. Mr. Adler agrees with him, confessing that "we suffer from cultural provincialism." English literature used to be Protestant. It has ceased to be Protestant. The intellectuals have rejected Protestant Christianity and kept the provincialism.

It is my firm belief that a book-list like Mr. Adler's does more to create and perpetuate division and misunderstanding between Catholics and other portions of our population than the Ku-Klux-Klan and similar excrescences of bigotry. The ignorance of the Klan is not an influential ignorance. The ignorance of the Professorial Mind which gets up these stereotyped syllabi of Great Books is a very influential ignorance. Is it sectarian bias that sees Catholic influence in Western Culture or is it sectarian bias that either does not see it or does not mention it?

I am waiting for the time when a book like the *Spiritual Exercises* of Saint Ignatius Loyola will be listed by professors as one of the world's great books. It stopped the spread of the Reformation, purified religion, sent missionaries to the ends of the earth, and has been in constant use in the Catholic Church for four centuries as a textbook in religious revivals among clergy and laity. It has been and is, beyond doubt, a far greater influence in religion than Calvin's *Institutes*, listed by Mr. Adler.

I am sorry it is a book by Mr. Adler which is the occasion of this article. He has done, and is doing, a notable service in the cause of truth, even when it happens to be Catholic truth, in introducing Saint Thomas Aquinas to university circles. But I hope he will not be offended if this article reminds him that a few more university windows remain to be opened for the free circulation of truth.

BOOKS

MIND AND MATTER STUDIED FROM WITHIN

THE SOUL OF THE UNIVERSE. By Gustaf Strömberg.
David McKay Co. \$2

IN the last ten years there have been many, too many, books published on "Science and Philosophy," but here is one which, in the opinion of the reviewer, marks an epoch in the attempts to synthesize the data of modern science into a philosophic unity.

Gustaf Strömberg, an astrophysicist on the staff of the Mt. Wilson Observatory of the Carnegie Institution of Washington, isolates for us (as Einstein says in appraising the book) the essential facts from among the bewildering array of discovered data. But he does more than this. He takes the principles of both quantum mechanics and relativity theory and applies them to the field of biology in order to study "from within" living beings and the relations between mind and matter. Before making this application he also presents in an equally lucid and simple manner the biological data necessary for an understanding of the subsequent development of his theory.

His basic ideas may be outlined as follows. In the inorganic world, in addition to the material particles which we know as protons, neutrons, electrons, etc., there are also electric fields, radio waves as well as the so-called "pilot waves" of quantum mechanics. These fields and waves are considered to be *structural properties* of the space-time manifold, and they are designated as *immaterial* in contradistinction to the particles mentioned above, which are *material* inasmuch as they go to make up the atoms and molecules which are needed for matter and/or the perception of it as commonly understood by the scientist.

The particles of matter are thus considered to be formed into atomic configurations by the immaterial wave structure which acts as a principle of organization. The forces known in physics are conceived as manifestations of such immaterial structure which thus holds together the protons, neutrons and electrons in such a way that atoms and molecules are formed.

The key sentence in Strömberg's work wherein his originality first appears is to be found on page 47, where he says: "If it is necessary to postulate guiding fields and guiding waves to explain the structure and motions in the inorganic world, it is obvious that it is even more necessary to do this for the much more complicated structures and changes in the living world." Just as iron filings line up to form a pattern in the presence of a magnetic field, so special living wave systems are able to activate certain molecular structures which are then known to us as living organisms.

Strömberg makes a distinction not only between the living and non-living wave structures, but also between their sources. In the case of non-living wave structures the sources are material such as electrons and protons. In the case of living wave structures *living* sources are postulated. These immaterial living sources with their associated "organizing field" are christened *genii* by Strömberg. The remainder of the book is taken up with the extension and explanation, on the basis of this *genie* theory, of the most recent biological and psychological researches.

For lack of space all we can do is indicate to what extent the author's ideas agree with and might be incorporated into the Scholastic system of philosophy. His concept of the *genie* is regarded by himself as a modern scientific version of Aristotle's *entelechy*. (P. 98) He is emphatic in demanding an essential distinction between

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the living and the non-living. (pp. 142-43) And he seems to be inclined to accept the classical proof, based on universals, for the essential superiority of intellectual life. There is very little in the first three quarters of the book that could not be well adapted to orthodox notions of the vital principle. But in the last quarter the brilliant synthesis of the previous parts lapses definitely into Pantheism, and we are introduced (p. 13) to the "World Soul, Cosmic Consciousness, Cosmos, God, or whatever term the reader may prefer."

The author sees and admits his own lack of logic in this position when he comes to the discussion of the will (p. 229), but is willing, like so many today, to abandon logic for feeling and personal conviction rather than admit the God of reason and revelation. And while stating his belief in the immortality of the soul he also subscribes to the doctrine of the reincarnation of souls. Finally he attempts so to interpret Christ's words on hell as to exclude its eternity. JOHN S. O'CONNOR

WHEN GREAT MINDS KNEW NO DOSTOYEVSKY

THE IMPERIAL SOVIETS. By Henry C. Wolfe. Doubleday, Doran and Co. \$2.50

STALIN'S KAMPE. Edited by M. R. Werner. Howell, Soskin and Co. \$2.50

IN view of what has just happened in the three little Baltic states, how is it conceivable that Winston Churchill only a year ago last March could have talked about the "identity of interest" between the Western democracies and Soviet Russia? He went on to say: "Rumania, Poland and the Baltic states all feel easier because this great mass of Russia is friendly behind them and lies there in a broad support." (Lies is appropriate.)

"It is a curious fact, however," says Henry C. Wolfe, whose sound common sense and instinct for the obvious perceived what the master-minds were powerless to discern: "that no matter what the U.S.S.R. might do, it could count upon finding defenders among the leaders in the 'democratic' countries. Men who bitterly denounced the 'appeasement' of Hitler led the campaign to 'appease' Stalin."

The reason for this, says Wolfe, is "that Stalin is the most astute political strategist in the Old World" and "one of the most successful practitioners of revolutionary Realpolitik."

The period covered by Mr. Wolfe runs from 1922 to the present time. Throughout this entire series of events he traces the development of the Berlin-Moscow pact. A foil for this story, as it were, is provided by the rise and decline of Maxim M. Litvinov. Mr. Wolfe does know his Litvinov and understands, as few who have written on this matter, the extraordinary effectiveness of the "peace-loving" Commissar when he threw the Disarmament Conference of 1928 into an acute panic by his sudden demand for total disarmament, and thereby made the Soviets the "hope of peace" for millions.

The strange thing about the whole story is that there have always been so many presumably intelligent men, like David Lloyd George and his followers, who were unable to see that with all his duplicity of means Stalin has held but to one single purpose. "The Kremlin's Realpolitik," says Wolfe, "envisaged nothing less than the spectacle of non-Soviet Europe willingly committing suicide to make way for the Soviet Empire." The only person who could ever thoroughly outwit that Oriental single-minded duplicity was Shukru Saracoglu, the Foreign Minister of Turkey. Stalin is using the present conflict to spread confusion and "wages war, but a revolutionary form of war, on many fronts." He will "use the British, just as he has used the Nazis, to further his own ends." He is chiefly interested in the "second front," in the "homes, the factories, the mines, the banks, the farms in the nations at war." Hitler has

turned the class struggle in Germany to his own purpose. But "Hitler's repeated 'bloodless' victories may turn out to have been Stalin's triumphs. For the Reich today is the spearhead of world revolution." The longer the war continues, the greater the probability that a victorious Hitler will prove to be Stalin's Kerensky, while a defeated Hitler will not hesitate to continue the work of destruction by selling his soul to Stalin.

Any judgment as to Stalin, however, is incomplete unless it is confirmed by his own words. From the drama you turn to the closeup. *Stalin's Kampf* is a "blue-print of Communism" in the words of its chief living exponent, edited by M. R. Werner, author of various biographies of noted characters. "Unlike Hitler," says Mr. Werner in his preface, "Stalin is not given to personal autobiography"; so that his writings contain more of the man's ideas than of the man himself. His ideas are made perfectly plain, his illustrations are simple and to the point; it is Communism speaking for itself, through its own leader, in its own content. "The state," says Stalin, "is an instrument in the hands of the ruling class for suppressing the resistance of its class enemies." The dictatorship of the proletariat is "untrammelled by law and based on violence and enjoying the sympathy and support of the toiling and exploited masses." Cruel capitalism; peaceful Soviets, ever seeking a "policy of friendly relations with the surrounding states": such is the picture that is forever held up for our admiration. "They don't like the Soviet system. But we don't like the capitalist system, either. We don't like the idea that tens of millions of unemployed should be obliged to live in starvation and poverty in their countries, while a tiny clique of capitalists own wealth running into milliards."

"The foreign policy of the Soviet Union is clear and explicit," declared Stalin on March 10, 1939, mocking the "aggressive countries, such as Germany, Italy and Japan." "We stand," he declared, "for nations which are the victims of aggression and are fighting for the independence of their country." "There is one word of rebuttal: Finland," wrote Louis Fischer in the *Nation* for January 6, 1940. As we approach the ultimate showdown, it is well to know with what the showdown has to deal.

JOHN LAFARGE

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PROBLEMS FOR THOMISTS: THE PROBLEM OF SPECIES.

By Mortimer J. Adler. Sheed and Ward. \$2.50

THE book under review is meant as the first of a series of four, each dealing with a distinct philosophical problem, which, the author thinks, should interest modern Thomists. The first, the problem of species, is indeed one which Scholastics, not merely Thomists, should have tackled long ago, particularly in English-speaking countries where the controversy about the evolution of species has not subsided since Darwin. I congratulate Mr. Adler for having had the courage to make it the subject of a monograph.

Much good could be said about individual points of the book. Chapter One, entitled *Introductory*, deserves special praise. But if we look at the book as a whole, this praise needs some qualifications. Its over-dialectical method, its purely verbal distinctions, its half-hearted attempt at logistics, its endless references backward and forward, its parallel line of lengthy footnotes—surely such things are not expected in a best-seller.

As for the problem of species itself, neither Maritain (in the Foreword) nor the author (in the Conclusion) thinks that an adequate solution has been found. Nor do I. I do not even think that either has discovered the right approach. Or rather, I think that, throughout the book, two very distinct questions are not sufficiently kept apart. One is: What is the objective validity of our

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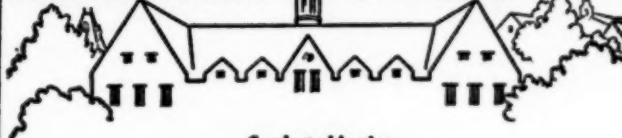
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specific concepts, or what is the relation of a true species (logical and ontological) to the individual? The other is: Which are the true species of nature, or which of our concepts are truly specific?

The first can hardly be called a problem among modern Scholastics (not merely Thomists). Nor, since Maritain assures us that the book was not meant for novices, was there any need for elaborating fundamental scholastic notions and principles. The real problem of species is contained in the second question. But it cannot be solved by *a priori* reasoning or mere dialectics, nor by appeals to Aristotle and Saint Thomas. The Scholastic axiom *nihil est in intellectu nisi quod fuerit in sensu* (there is nothing in the intellect that was not first perceived by the senses), here finds a pertinent application. And the sense-data concerning the problem of species are to be found in our standard works on botany and zoology. Yet the reader will come across few references to them.

Mr. Adler also thinks that he has solved the problem of evolution. I do not think so. Evolutionists may applaud his solution as indicating a weakening of Scholastic opposition, but as the solution is purely verbal and dialectical, I doubt if they will be satisfied.

But all Scholastics will look forward to the publication of the rest of the series promised. Such monographs are needed to vitalize neo-Scholasticism. A. C. COTTER

THIS IS ON ME. By Katharine Brush. Farrar and Rinehart. \$2.75

THIS book was meant to be and is a grab-bag of rambling, demi-clever, conglomerate, semi-witty, lady-neat, pointless, cold-personal gabs, journalistic chatter and literary specimens. "The serious part I can keep out all right," says the lady, and she manages the privation well enough. The unserious part contained in her book is presented in such a deliberate formless pattern, without benefit of chronology, that criticism falls apart in the hand and begins to take on the grotesque shapelessness of something whose parts are greater than their whole. If an opened almond-bar melts in a lady's bag and then is set to cool, when the bag is opened one may remove and present, joined in a dark unity, the almonds, a cigarette, a small vanity case, a pack of matches, one dime, two nickels, four cents and, sad to relate, no medal of Saint Joseph. The style of the book, of course, is clear and explicit, a wonderful thing in a woman. And, as it should, the style rises to its best in the given short stories. But most of what is said is suspected beforehand, seems a bit too typical and almost quaintly superficial. There are touches of unfeminine bitterness, with here and there a hint at a flimsy fatality and a dry despair. Sympathy, for the want of which the world is dying, is often subordinated to a freezing objectivity. And one may sigh at how the ultra-modern manner of phrase and the relentless striving to be big city will one day read as now does the one half of one per cent last words of a prohibition past. THOMAS B. FEENEY

SPAIN'S ORDEAL. By Robert Sencourt. Longmans, Green and Co. \$3

IN his calm use of the best available sources, Mr. Sencourt does history a service in this complete story of the Spanish civil war. The Guernica and Badajoz affairs, the Liberals' disastrous pact with the Reds, and all the confused details which crowded our papers from 1936 to 1939 concerning the military revolt against anarchy are here set down in order and proportion.

The book brings to light such interesting facts as General Weygand's plan for a Spanish campaign at the time of the Munich crisis, Franco's dependence on Standard Oil for gasoline, the "rout" of the Italian mechanized column which rashly outran its support and bogged down in bad weather at Brihuega, the jockeying of the Powers for positions in Spain during the non-intervention farce.

How Spain is now waging her greater battle for unity and reorganization is outside the scope of this book. We hope there will be another to continue the story.

JAMES A. MACKIN

MUSIC

THE appearance of Marian Anderson at New York's Lewisohn Stadium on July 20 was interesting enough as a performance by a great singer, but it was of greater moment as a tribute to a respected artist. For, on that night, a new attendance record was established for the Stadium Concerts, now in their twenty-third season. An audience of over twenty-five thousand gathered to acclaim this singer, one of the finest of our generation. This response is a heartening answer to the unfortunate ill-feeling aroused by the too well remembered display of race prejudice attendant upon this artist's recital in Washington last year.

Although Miss Anderson made appearances in other open-air stadia this summer, her New York concert held special significance. For here it was just fifteen years ago, in 1925, that she made what could be considered her first bow to the public, winning an audition against three hundred competitors for the opportunity. However it has long since proved our opportunity; hers is a voice of phenomenal richness and range. Even Arturo Toscanini has said such a voice appears only once in a hundred years.

The contralto shared the program with Efrem Kurtz, conducting the New York Philharmonic. The purely orchestral offerings, though well done, were a curious *pot-pourri* comprised of such diverse elements as Tschalkowsky's *Fifth Symphony*, and the Boessenroth transcription of Bach's *Chorale-Prelude, Wir glauben All' an einen Gott* misleadingly listed as *Credo* on the program.

Miss Anderson's first selection was Hummel's *Allerlulia*; her second, Donizetti's *O mio Fernando* from his *La Favorita*. At the end of the program she sang a group of familiar Spirituals with orchestra: the popular *Deep River, Sometimes I feel like a Motherless Child* and *Heav'n, Heav'n*, which she repeated as an encore. For her second and final encore, the orchestra left the stage to the soloist who sang Schubert's *Ave Maria* to the piano accompaniment of Ignace Strassvogel. These were the most magical moments of the evening. Miss Anderson is perhaps now the only singer who can successfully project and sustain the devotional quality of this much-abused song. This one woman receiving the rapt attention of such a vast audience was an unforgettable sight.

In each of her presentations the soloist maintained a beautiful, clear melodic line which the indispensable amplifying system fortunately did not distort. Though such circumstances hardly possessed the intimacy of the recital hall, she engaged her listeners completely. This was particularly noticeable in her simple, direct presentation of the Spirituals. The sincerity typical of her interpretation makes these songs a fare which is ideally suited to the mixed tastes of a large and uncritical audience.

It is to an artist's credit, when confronted by a capacity audience in a place the size of the Stadium, to maintain his or her calm. The sincere, though excessive demonstrativeness of some listeners, and the uncalled-for exhibitionism of some others can be extremely unnerving to an orchestra. For a soloist this difficulty is intensified. However, Miss Anderson successfully encountered these hardships, her stage presence being comparable only to the excellence of her singing.

Lately, it has been encouraging to have so many artists of the caliber of Marian Anderson gradually accepting the inadequacies of popular-priced, open-air performances, heretofore shunned by many. These affairs offer the only opportunity for some to hear today's ranking musicians in person. At the same time they serve to widen considerably a performer's public. Viewed in the light of such mutual advantages, they should be desirable to all concerned.

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MUSICAL COMEDIES AND REVUES. Of the various
musical comedy and revue offerings which came to us
this season, two stand out most pleasantly in my mem-
ory. "There's a reason." Both were simple, melodious
and charming, and both had only a little real dirt in
them. They did, in spots, offend good taste, but there
seems to be no musical revue on the stage today which
does not.

The better of these was Nancy Hamilton's revue, *Two
for the Show*. It had much to live up to in its delightful
predecessor, *One for the Money*, put on the previous
season. But *Two for the Show*, after a slow start, pulled
itself together, and gave us a really worth-while evening,
in which trained professional skill was engagingly asso-
ciated with the spirit and elan of several talented be-
ginners.

A similar charm was found in the second offering of
the Viennese refugees who, the season before, had given
us an initial offering of uneven merit, *Reunion in Vienna*.
This year's offering was *Reunion in New York*. Both, I
suspect, had a little too much volunteer help from well-
meaning backers.

In their first season these excellent Vienna profes-
sionals were seriously handicapped by this. They were
new-comers and strangers. The "interferers" were
friendly folk who had come to their financial aid and
who, in the familiar phrase, "were not expert but knew
what they liked." They messed things up rather badly.
In the second year's offering, however, our guests, the
Viennese, had "learned their way about." They had also
learned English. They gave us an evening of sparkle
and charm which, to those of us who knew the old
Vienna, was especially reminiscent. And even those who
had not known Vienna got a good glimpse of it in this
offering by its former singers and dancers.

Of two or three other and very popular offerings, I
cannot write enthusiastically. I have already confessed
that much of the alleged humor in the Bert Lehr-Ethel
Merman offering, *Du Barry Was a Lady*, gave me a
severe mental nausea. It is "going strong" in both senses
of the word, and this rather unsettles my theory of the
instinctive good taste and decency of the average the-
atre-goer.

My opinion of *Two Many Girls*, the George Abbott
offering, is very much the same as the one I hold of
Du Barry. *Too Many Girls* had a long run because there
was so much in it that was melodious and amusing, but
it had a highly unpleasant theme. It was not the spec-
tacular success Mr. Abbott had expected it to be.

An offering somewhat along the lines of *One for the
Show* and *Reunion in New York*, was *The Straw Hat
Revue*, which had a pleasant welcome when it arrived
in New York and which really should have remained
longer than it did. It was produced by Max Liebman, a
young man with some really original and interesting
ideas, and it had the help of several able young begin-
ners, whose names will be in lights some day. The most
gifted of them, and they were all clever, were Imogene
Coca, and a young comedian, Danny Kaye. There was
also a very charming new dancer, Dorothy Bird, as well
as a capital new acrobatic team, Meta and Hart, in addi-
tion to a young man whose name was not mentioned on
the program, but certainly deserved to be. He did one
of the best tap dances I have seen of late and the audi-
ence was enthusiastic about it and him.

It will be seen, however, that from this playgoer's
point of view there was little that was really inspired in
the revue and musical comedy list of the season, aside
from some really lovely dancing and music. *Walk with
Music*, which ran several months, did little to raise the
general mediocrity which marked the season's revue
offerings.

ELIZABETH JORDAN

FILMS

UNTAMED. Sinclair Lewis is unkindly given credit for the story of this outdoor melodrama, based on his novel *Mantrap*, and the author's blushes, if he ever sees this triangle thriller, will probably outglow the film's technicolor. It is an index to its strength as drama that picturesque views of the Canadian Northwoods steal major interest in spite of a noble plot and determined performances by the featured players. When a society physician feels the toll of city life, he repairs to the great outdoors only to run into a social problem. His platonic friendship with a married woman is suspected when they brave a blizzard together to secure a vital serum. But they are absolved by the pursuing husband who squares the triangle rather neatly by freezing to death. There would have been a musty air about such a plot even if George Archainbaud's handling of it did not suggest a reversion to the super-virile Milton Sills era. On the travelog side the film makes an impressive showing with Canadian scenery during a blizzard and in repose. Ray Milland and Akim Tamiroff are edifying types but, along with Patricia Morison, they are victims of the plot. It would be comforting to suspect Mr. Lewis of a grand satire, but the *average adult* will find this picture serious enough if not quite entertaining enough. (Paramount)

WE WHO ARE YOUNG. This is a labored and not altogether happy film on the worn theme of disinherited youth, and it falls in the uncertain middle way between popular entertainment and sociological exposition. A young couple who are penalized for marrying by losing their jobs go on relief and are dogged by misfortune until a construction boss comes to their aid. The young man, with renewed faith, harangues his former employer into a sense of justice and wins back his position just in time to welcome parenthood. A good thought on charity crops up among the social evils, but Harold Bucquet mistakenly cultivates a strain of grimness for significance and often belabors our sympathies. There is also a tendency to rely on stagey devices. Lana Turner, John Shelton, Gene Lockhart, Grant Mitchell and Henry Armetta are capable in an *adult film* which cannot be taken lightly. (MGM)

THE LADIES MUST LIVE. The golddigging tactics so strongly suggested by the title are but faintly involved in the plot of this comedy, being present only in suspicion. A millionaire who prefers hog-raising to high life marries an entertainer and is content to further her family's fortunes until a cynical friend advises that he is being imposed upon. But since the philanthropy returns a profit, the accusation is swallowed up in a happy ending. The picture begins ingeniously but proceeds to meander along in a far-fetched manner too weak even for seasonal comedy. Wayne Morris, Rosemary Lane and Roscoe Karns have amusing moments which prove all too few for the *average family taste*. (Warner)

BLACK DIAMONDS. Coal mine abuses are the focal point of a rather abusive melodrama's strictures as it constructs a conspiracy of capital and officialdom against the luckless miner. A reporter is led by his father's injuries to expose unsafe conditions concealed by a bribe-taking inspector. Police brutality and official corruption are rife until the good government solves the mess by taking over the mines. Richard Arlen accounts for the heroics in a lurid film dominated by Andy Devine's broad comedy and the script's intemperate broadsides. *Adults* may find it a fair evening's entertainment without reference to its high-pitched messages. (Universal)

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EVENTS

THE difficulty of finding a place in modern civilization for the pedestrian was again brought to the fore. . . . At a Pennsylvania airfield, a pedestrian was run over by an airplane. . . . In Dallas, Tex., a woman pedestrian was fined two dollars in court, charged with "walking through a red light and colliding negligently with an automobile." . . . Swerving, to avoid merging with a pedestrian, a dynamite-laden truck in Ohio skidded across a ditch, tore through a picket fence, knocked over a telegraph pole, finally stopped within a few feet of large gasoline tanks. . . . Though plans to eliminate entirely the pedestrian from modern life were considered impracticable, it was widely agreed that some safer place than in front of, or under, automobiles and airplanes would have to be found for him. . . . Accidents persisted. . . . Fourteen women were slightly injured at a Wilkes-Barre bargain sale. . . . Youth continued emerging. . . . A fourteen-year-old San Francisco boy, with 718 freckles, won a Western Coast freckle championship. . . . The secret of longevity was released to the public. . . . A 136-year-old Chinaman, whose eldest son is ninety-four and youngest forty-four, revealed that sitting still at home most of the time brings long life. . . . Fashion designs evolved. . . . London milliners produced women's hats of stylish appearance with steel lining to serve as a protection during air raids. . . . The educational world seemed active. . . . In a Western chiropractic college, the only male student in a class of thirty-one stole the skeleton from the class closet. . . . Two Eastern high-school boys fought a duel. . . . The benefit conferred on the public by agricultural colleges was demonstrated when Eastern agricultural schools issued releases stating ice cream may be eaten with lobsters, if the lobster is fresh. . . . Haywire philosophies, in addition to those already in, sought influence in secular education. A citizen urged the Governor of California to make "nudism compulsory in the public schools." The citizen wrote: "There is no substitute for nudism for producing high-minded, clean-thinking citizens."

That Government is constantly assuming functions previously performed by private citizens or groups was again confirmed. A lady wrote to the City Clerk of Butte, Mont., advising that several pairs of her shoes were too small, asking him to sell them so she could purchase better fitting footwear. . . . That all patients do not follow the normal hospital routine was seen in Bridgeport, Conn. Doctors and attendants in a hospital there were disconcerted by a patient, a former circus performer, who swallowed test tubes, thermometers, sewed buttons on his chest, munched flashlight bulbs. . . . Sizzling heat invaded the land. In Washington, because of the heat, even the weather forecasters were excused early from their work. The job of predicting more flaming weather, in such flaming weather, was too exhausting. . . . Science refused to stop going onward. . . . In Utah, a professor unearthed a pre-historic elephant which may have belonged to a pre-historic circus thousands of year ago. No evidence of the circus, however, was dug up. . . . A boy in Miami caught one of the rarest butterflies known to science, the Papilio Andraemon Bonhotel, long sought by leading lepidopterists. Acquisition of the Papilio Andraemon Bonhotel may revolutionize butterfly folklore, lepidopterists felt. What he was doing in Florida was not divulged.

Complaint that workers in factories and farms and offices are not keeping production at a sufficiently high level appeared in Russia. Offenders were threatened with long jail terms. In one field, the complaint was just the opposite, namely, that the workers were showing too much enthusiasm for their work. This complaint was directed at the official wine tasters on the Government payroll.

THE PARADER